CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, JANUARY 29, 1842. VOL. XXI.—NO. 5.

RELIGIOUS MISCELLANY.

For the Register and Observer.

HYMNS SPECIALLY ADAPTED TO MUSIC, NO. 9.

For Ordination.—*Tune, Old Hundred, or Music.*

Our humble faith, O God, inspire,
While kneeling round thy throne of love;
Our hearts with pure devotion fire,
Like that which warms all hearts above.

For that devoted one we pray,
Who comes before thine altar now;
In robes of truth his soul array,
With every Christian grace endow.

All holy hands be raised in prayer;
Ye sympathizing angels join;
This whole assembly, Lord, prepare
To solemnize a rite divine. S. W.

SACRIFICES. 'GOD TESTIFYING OF HIS GIFTS.'

Messrs. Editors,—Systems of theology, elaborated by the ingenuity of men, and propagated among millions as standards of truth and tests of soundness in doctrine, and yet, in themselves, oceans of error to 'drown men in destruction and perdition' rather than to bear them on to holiness and to heaven, may often be traced to a mistaken interpretation of a word, or to a defective acquaintance with the origin, meaning, and use of some institution, or custom, known to exist in the Church of God. This, I imagine, may be easily shown to be a fact, in regard to the theories in religion, which have been deduced from, and founded upon, the practice, early begun, extensively adopted, and long continued, among men, of making offerings to the Deity, as a mode of paying him devout and solemn worship. This kind of religious service was introduced and established in the family of the first man, as stated in the history of times, which immediately succeeded the planting of our race on this terrestrial soil. No sooner had Cain and Abel realized from the ground a harvest of its fruits in the proceeds of their labor, the one as a husbandman and the other as a shepherd, than they separated a share of their substance, thus acquired, for such a religious use, as their relation to the divine Being and dependence on him required. Each brought his offering, and laid it at the feet of Jehovah and hoped for acceptance. 'To Cain and to his offering the Lord had not respect,' because, as we infer from the narrative itself, and the comment of the Apostle John upon it, he was an evil-doer like some religionists in after ages, the language of whose lips is, 'Lord, Lord,' but whose conversation and life are not according to godliness. With the other offerer the case was wholly different. His *works* were righteous; and this imparted a savor to his offering, which rendered it acceptable, and entitled him to the commendation bestowed by the writer to the Hebrews. 'By *faith* Abel offered to God a more excellent sacrifice than Cain,' &c.

Without taking time to examine what hundreds have said, one after another, concerning the superiority of Abel's oblation to that of his brother, I shall proceed directly to the object I have in view, which is to make evident two principal points; first, that all sacrifices, offerings, oblations, &c., consisting of whatever materials appropriated to sacred uses and designed for the service of God, are properly denominated *gifts;* and secondly, that they have a common meaning, or significance, which is to exhibit the temper, the affections, or character, of the giver; to demonstrate a right, or grateful state of feeling.

In attempting to procure a strong foothold for my first proposition, it is requisite to call attention to a manifest error in the application of the term sacrifice, as if the most proper, if not the only legitimate sense of it were the putting to death of some animal victim. This circumstance has no necessary connexion with the idea of making a sacrifice, in the true and most literal sense. Whatever gift is sanctified by the altar is a sacrifice, whether it be an animal or vegetable substance, and its being set apart for the Lord, or given to him, as one alienates a portion of what is his own for the interest or use of another, stamps on it its sacred character and makes it a sacrificial offering. The poor widow's two mites, which she cast into the treasury of the Lord, were a sacrifice, as truly as any offering ever brought into the temple at Jerusalem, with blood to be sprinkled and fat to be burned upon the altar. Consecration to a religious use, is the only thing to bring it under the denomination of a sacrifice; and nothing is unworthy of this name, which is so devoted. The Roman Christians are accordingly exhorted to present their bodies a sacrifice, not by giving them to bleed or be burned, but as living instruments of service in the kingdom of God. Our Savior Jesus Christ became a sacrifice in the same way, by making himself a sacred gift, an offering to the cause, in which he did and suffered, all that perfect devotion to the glory of God and the redemption of the world devolved on him. In this same sense of sacrificing, that is, by the liberal bestowment of good gifts, the Hebrew brethren are exhorted as follows: 'But to do good and to communicate forget not; for with such sacrifices God is well pleased.'

The subject is presented in the same light by Paul, in his acknowledgment made to the Philippians for their munificient *presents* to him in a time of want. 'I have all and abound; I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a *sacrifice* acceptable and well pleasing to God.' These few quotations and allusions, which might be strengthened by others almost without number, are sufficient, I trust, to establish the point, that wherever the Scriptures treat of sacrifices, by the use of this or other terms of similar import, the design is to bring into view something *given* to God, not as having in itself a value of its own to commend it to the receiver by adding to his riches or enjoyments, but as a proof, token, or expression of some moral feeling, which naturally flows out in the communication of one to another of such valuables as are possessed, and may be disposed of in a way of communion between kindred hearts.

Assuming that this point is sufficiently established; I pass on to the other branch of my subject, to which I attach much the largest share of importance, and to prepare for a satisfactory unfolding of which the preceding has been mainly adduced. Whether the sacred gifts,—which make such a figure in the religious history of the patriarchs, which constituted so large an item in the ritual of the Hebrew nation from Moses to Christ, and which have stood forth a principal feature in every form of superstition, embraced by nations the most heathenish and unenlightened,—were unathorized, in the beginning, by an express divine appointment, or were resorted to from an impulse of religious feeling in the human mind, taught by itself and the objects which the external world presents, is not to be learned with certainty. One thing however is put beyond doubt, viz., that they have been tolerated and encouraged out of regard solely to their significance, or moral meaning. Without this they have been rejected and forbidden of God, as vain oblations. I am aware that the limits, to which I ought to confine myself, will oblige me to be very concise, so much so, as to deal in little else than hints, leaving it to the doubting and inquisitive to make further investigations, as entire conviction may find it necessary.

A leading clew to the discovery of what the law of Moses prescribed and contemplated, as giving worth and importance to the sacred gifts, holding so conspicuous a place in that dispensation, we obtain from our Savior's direction to the leper, whom he had made clean. 'Go thy way, show thyself to the priest, and offer the *gift* that Moses demanded *for a testimony unto them.*' By recurring to the law of leprosy, referred to by Jesus, it will be found, that, after the process of settling the case, whether he may be admitted into the camp, and the priest has declared him to be clean, an atoning sacrifice is to be offered; for what? Our Savior says, 'for a testimony unto them.' Being clean, he is to signify it in this way. Every man, who is familiar with the subject, knows also, that if any one was guilty of a trespass, he was to present a gift, an offering of atonement, to signify his reconciliation, his restoration to moral rectitude, but not until restitution had been made to the injured party. He was first to repent, and then profess his repentance by offering his gift. Under the Mosaic rule none were permitted to bring a present, an offering, to the Lord, but with pure hands, with no guilt or defilement adhering to them. If any had been contracted, they were first to be purged, and then an offering would be received; and this would be a testimony, that they had ceased from their sin or defilement, and were again in a condition to commune with God and his people.

This our Savior teaches. 'Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother; and then come and offer thy gift.' The gifts, which are said to make atonement according to the provisions of the Levitical law, were not to precede, but to succeed, the moment of that redemption from disability, which was to be overcome. The proper design and efficacy of such sacrifices were not therefore to take away sin, but to signify its removal, as a good already realized. There was the sin-offering, which was a gift, that denoted the giver to have come to a sense of his sin, and to have put it away by changing his conduct, and to show that he had returned to that better temper, which, after having been corrupted, is renewed to purity and the standard of right. Thank-offerings and peace-offerings, and whatever other classes of sacred gifts had a place in the religion of the ancient Church, were of like signification, as expressing the well affected state of the moral feelings, and that a beneficent God was in their thoughts and affections, as the supreme object of their gratitude and love. Whether or not the thing supposed to be thus signified be a reality; yet the sign itself remains unaltered. It naturally conveys the idea of moral right in the offerer of the gift. Who ever conceived, that making valuable donations was an appropriate expressing of rancor rather than of kindness? Yet though one naturally ascribes it to genuine, sincere friendship, when he receives a gift; still circumstances may exist to compel to a different construction; even as a kiss may be given with a treacherous design. It will not be denied, that gifts have been a chosen and favorite medium of cherishing and reciprocating the best affections of the heart, and of constituting fellowship among individuals and communities from the days of Abel and Noah to the present time, and in every country on the globe.

It would be pleasant to give a succinct history of the use, that has been made of this rite, in various ages and places, to restore and confirm harmony, after it had been broken, and to strengthen ties, which were otherwise weak and apt to be sundered. 'If the Lord have stirred thee up against me,' said David to Saul, 'let him accept an offering.' By presents conquered nations have been wont to signify their submision, their willingness to be governed by their conquerors. By means of gifts honor is done to superiors, as Gideon, of old, said to the Angel, 'Depart not hence, I pray thee, until I come unto thee, and bring forth my *present* and set it before thee.' In the same spirit of deference and respect to the high, the noble, and the good, the Eastern Sages, guided by the Star of Bethlehem, came to the infant Jesus with their *presents,* tendering him the signs of their admiration and zeal to do him reverence in 'gifts of gold, frankincense, and myrrh.' By such facts, abounding in sacred history, we are enabled to gain a fair interpretation of Scripture sacrifices, and to learn the relation they have to our salvation through him, 'who *gave himself* for our sins that he might deliver us from this present evil world.' J. F.

THE EVIL OF ARGUING FROM RELIGIOUS OPINIONS TO THEIR MORAL TENDENCY.

If the point at issue between us and our opponents be simply a question of the interpretation of Scripture, it is of vital importance to its final and satisfactory adjustment, that it be not obscured or covered up by extraneous and irrelevant matter.

The advocates of our cause have sometimes contended, and with great ability and earnestness, that the views of liberal Christianity have a better moral tendency, are more promotive of virtue, piety and holiness, than the views presented by the Orthodox system. While I readily acknowledge the value and interest of discussions of this kind, conducted with judgment and charity, and believe them to be perfectly justifiable and legitimate in their proper form and place, and particularly when they are called out in self-defence or in the way of rejoinder to the same kind of argument employed on the other side, I am strongly inclined to the opinion that they ought never to be permitted to take a prominent position in our theological controversies, to be frequently resorted to, or much relied upon by any sect or party. Permit me to state some of the grounds of this opinion.

The friends of liberal Christianity have not adopted their religious views as the result of their own speculations, or because they happen to accord with the deductions of their reason, and to coincide with the best feelings and desires of our moral nature, but because they believe them to be the doctrines of Jesus Christ, and the sense of the Christian Scriptures. We believe those Scriptures to be the expression of the mind and will of a God of truth and purity; and believing this, we should feel bound to suppose, and are ready to admit, that whatever system they contain must in the end and upon the whole be most promotive of virtue, happiness and piety. Since we hold this sentiment, is it not most consistent with the dictates of common prudence and common sense to confine our inquiries as much as possible to the question—What is the system taught in the Scriptures? Is it not wrong for us to go about to speculate and conjecture what sort of a system ought to be revealed, when we have before our eyes what has actually been revealed? Is it not putting our reasonings before the word of God? Is it not setting ourselves up as judges where we are subjects and ought to be disciples?

Let us look at some of the effects of the argument of moral tendency as used by Christian disputants in reference to each other's sentiments.

It promotes infidelity. Let us suppose the case of an individual, who, from the influence of education, the power of authority, a superficial or narrow acquaintance with the Scriptures, or an ignorance of the principles of their true interpretation, is confirmed in the opinion that they teach the doctrines of Calvinism. Let us suppose that he meets with the argument, placed in that irresistible light of which it is easily susceptible, which exhibits the odious, shocking and demoralizing influences of that system, and that his mind is fully convinced. How painful is the attitude in which he is placed! He believes that Calvinism is the doctrine of the Bible, he perceives that it is a dreadful system, full of all that is awful, repulsive and absurd. The result is inevitable that he either dismisses the whole subject of revealed religion from his reflections forever, or comes out an open and avowed unbeliever. Again let us suppose the case of an individual living in an Orthodox community, who is so free from the prejudices of education and has read the Scriptures with such candor and faithfulness as to be led to receive from them liberal and rational views. He becomes a Unitarian; but he hears on all sides the most serious and solemn affirmations that Unitarians have no piety, that they are cold and spiritually dead, that their hearts are strangers to the sensibilities of religious affection, and that they are so in consequence of their belief, that such is its uniform and necessary effect. Is not a person thus situated very much exposed to indecision, perplexity, indifference or skepticism? Such cases as these frequently occur, and would probably, upon close investigation, be found to represent two large classes of unbelievers, constituting a great proportion of their whole number.

Another evil effect of introducing into theological controversies, the kind of argument I am now endeavoring to discountenance, is that it promotes self-righteousness and spiritual pride. The advocates of each sect will affirm that their own peculiar doctrines are most favorable to virtue and piety; or, in other words, that the members of their own denomination are upon the whole, more virtuous and pious than all other men. It is a certain, and not very remote effect of this, that every individual should appropriate to himself a considerable share of this comparative superiority in virtue and holiness. Indeed the self-deluding, beguiling, inflating tendency of this practice is so obvious that it needs no illustration. Whenever a denomination undertakes to lay claim to pre-eminent moral and spiritual attainments and begins to boast of the superior virtue and holiness of its members, we may be sure that the plague of apostacy from the true Christian temper has commenced, that the seeds of corruption have been sown, that the process of decay is already going on, and that all the sentiments appropriate to the spirit of a true follower of Christ, will speedily be supplanted by hollow hypocrisy and pharisaical self-righteousness.

In coincidence with the effect now described, as resulting from the practice of arguing from religious opinions to their moral tendency, a spirit of uncharitableness will be promoted. The parties interested in the argument, will keep their ears ever opened to hear, and their eyes sharpened to see the infirmities, faults and vices of members of other denominations; and the Christian temper of brotherly love and charity will soon be displaced by a greedy and malignant desire to detect, proclaim, circulate and exaggerate all possible evil of each other. The amount of unkind speaking, of slander and of defamation which has thus been occasioned, is incalculable; and the spirit thus awakened truly deplorable!

Finally, judging of religious opinions by the character of individuals connected with their support, is nothing less than subjecting the truth of God to the infirmities of men. He who rejects Calvinism because he happens to know some individuals intimately and prominently connected with that system who are knaves or hypocrites, and he who refuses to avow Unitarianism because some bad men may be numbered among its supporters, both act upon a most unreasonable and unjustifiable principle. They do not look for direction to the word of God, but to the conduct of men. They act upon a principle which has from the beginning placed obstacles in the way of the Gospel; a principle which would have rejected the Apostles, and with them the religion they preached, because one of their number was a traitor. The enemies of truth have always employed this principle, and, when no longer able to meet the argument of its supporters, have endeavored in the last resort to destroy their influence by instilling the most bitter and baneful prejudices against their persons and characters. It was so in the first age of the Church as well as in these present times. The Pharisees of old attempted to prevent the effect of the eloquence, reasonings and miracles of Jesus Christ, by creating and spreading through the mass of the community an aversion to his person and character, and to the persons and characters of his followers. 'Behold' said they, a 'man gluttonous, and a wine-bibber, a friend of publicans and sinners.'—*Upham.*

ONE BENEFIT OF THE UNITARIAN CONTROVERSY.

Another encouraging symptom, resulting from the Unitarian controversy, is the gradual lowering of the standard of orthodoxy. A comparison of the language of the popular religionists of the present day, with the writings of those who lived a century ago, and with intermediate authors, indicates a very considerable change, and a much greater degree of moderation, and a closer adherence to Scripture. The Trinity is now commonly spoken of in guarded and ambiguous language. All that many will say on the subject, is, that there are three *somewhats* in the Deity, which, for want of a better term, are called persons. How unlike the bold descriptions of Bull, Waterland and others, of the mutual indwelling, impenetration, emperichoresis, of the persons, the dictatorial peculiarity of the Athanasian Creed, or even the language of men so enlightened as Taylor, Barrow, &c. These and other writers, both in and out of the church, spoke of Christ also, of his miraculous conception and divine sufferings, in terms which to impute now to their successors, would be deemed calumnious. Similar changes have taken place on other subjects. The doctrine of Satisfaction, instead of glaring in all the enormity of a bargain between a merciless, vindictive creditor, and an independent, generous surety, is softened by a surrounding shade of mystery, and thrown into the indefiniteness of moral causation. The horrid decree of Reprobation is now rarely blazoned in flaming characters on the appalled sight. Instead of being resistlessly hurled, the non-elect are suffered of themselves to fall into endless torment. The notion of salvation by faith alone is uniformly or frequently accompanied by assertions of the necessity of good works. Worship is approaching the scriptural standard. Frequent and exclusive prayers to the Holy Ghost begin to be symptoms of high, in distinction from moderate orthodoxy. Such language as that of Watts, in the following verses, is disused by some congregations, and by many individuals is referred to with pain, shame or condemnation:

'Rich were the drops of Jesus' blood,
That calmed his frowning face,
That sprinkled o'er the burning throne,
And turn'd the wrath to grace.'

And,

'To thee ten thousand thanks we bring,
Great Advocate on high;
And glory to th' Eternal King,
Who lays his fury by.'

Had the Church of England and the Calvinistic Dissenters now to frame their creeds without precedent to guide them, the Thirty-nine Articles would not originate with the one, nor the Assembly's Confession with the other. The standard of orthodoxy is lower than it was; and it continues to sink: but if the party be right now, they have been wrong; if now they are strictly scriptural, they have been unscriptural, and they have to thank their opponents for driving or shaming them back into the right road. While individuals (in no small number) have completely renounced the system, the whole mass has slowly receded; the tide yet ebbs and flows at intervals; but the old mark is not reached at its height, and at its influx the old bank is left unwashed by the billows; for generations yet the fluctuations may continue, but all will finally settle at the point of truth.—*Fox.*

THE EFFICACY OF PREACHING.

The efficacy of preaching appears more inconsiderable, than it really is, from this circumstance, that, of those who regularly attend upon it, few are guilty of habitual enormities and open vices. The sins, against which we find it most necessary to preach, are those hidden biasses of the heart, that worldly spirit, that habitual selfishness, and that religious torpor, which are not, if I may so speak, limbs, which may be cut off, but slow diseases, which are to be cured, and cured not by a single application, but by a long course of moral regimen and exercise. Hence, to pursue the allusion, the influence of the Christian ministry is not to be seen in the leaping of the lame, the recovery of sight to the blind, the raising of the dead, or in the conversion of thousands from one religion and course of life to another, as in a day of Pentecost; but rather in strengthening the weak organs, in guarding the careless against infection, and in gradually improving, as far as may be, the tone of the religious system, and the health of the religious community.

These general remarks may serve to show, that public instruction among us is not so inefficacious as it might at first appear to be, and that, if no other good effects could be stated to flow from it, yet the evil secretly prevented, and the melioration secretly induced, are more than a recompense for the labors of those, who are engaged in supporting these institutions.

* * * *

You will agree with me, in the first place, that, till the attention is gained, the labors of the preacher are vain. Some of the impediments to this attention and confidence are to be found in the prejudices, in which we allow ourselves toward individuals. We will hardly consent to learn our duty, except from a particular mouth. We suspect one man of heresy; and, of course, all that he delivers has a tinge of this leprosy, and therefore effectually prevents all contact with our mind. Another is avoided as too damnatory, or too metaphysical, too clamorous, or too severe. We suffer ourselves to waver with popular changes; to lose our confidence in one favorite, when he is no longer the first; or to turn away from another, because we are familiar with his manner, and he no longer offers novelties. * * *

It would be amusing, if it were not so humiliating, to hear the observations of some men, when they have just listened to a discourse full of pointed applications. They complacently imagine, that one man must have felt this passage, and another have been struck by so direct a reference. Many retire expressing the conviction, that such exhortations, as those they have been hearing, cannot fail of doing good, and wonder at the insensibility of mankind, or at the courage of the preacher. But let us only imagine, that every one of our hearers were employed in making applications for the rest, and what a curious scene of absurdity would be presented; and what a strange contrivance to be unprofitable would be the art of preaching! Every one would be employed in showing how another ought to be affected, and yet no one could be improved; for, with all this grave concern for the good of others, each would neglect the only being, whom he has it always in his power to correct.

Though the addresses from the pulpit are necessarily general, yet they ought not to be heard without personal application. The faithful hearer never comes up to the sanctuary to please himself with general declamation against the ungodly. He is not employed in seeking to evade reproof, nor does he take care always to allow as much as possible to the license of the speaker, and the authorized tone of the profession. Every description, which gives him an image of himself, is a signal to him for reflection. Every exhibition of Christian perfection is to him an incitement and a reproach; every picture of human depravity is to him a suggestion of gratitude for his own past preservation, and an admonition to take heed, lest he fall for the future.—*Buckminster.*

TEMPERANCE.

We have not had the good fortune to meet with a copy of an address delivered at Lancaster before the Washington Total Abstinence Society, Dec. 5th, by the Rev. E. H. Sears, of that place; but we find in the Salem Observer the following extracts, which we gladly transfer to our own columns.

'On the 5th of April, 1840—less than two years ago—six men met together in the city of Baltimore and formed the first Washington Temperance Society with the following pledge: 'Desirous of forming a Society for our mutual benefit, and to guard against a pernicious practice which is injurious to our health, standing and families, we do pledge ourselves as gentlemen, that we will not drink any spirituous or malt liquors, wine or cider.' At the head of these six names stands that of William K. Mitchell, who formed his resolution in a grog-shop and under the influence of grog; who retired and drew up this pledge when he was sober, and procured five other signatures with his own. They met from week to week; they carried thither their wives and little ones who wept for joy at the sudden deliverance. Their own hearts were bursting with new emotions and must have utterance. They went out upon the highways; they stood upon wharves, in grocery-cellars, at the doors of bar-rooms, and at the corners of the streets, and told their simple and touching story. It was borne like good news from town to town and from city to city. It was only twenty months ago. I see by the late Report of the New York Washington Society that nearly seventy thousand names have been added to those of these six mechanics of Baltimore.

And there is one characteristic of this new movement, which so far as I have observed, has not been much remarked upon, but which in reality, is the brightest, and most encouraging feature of the reformation. It was to a good degree simultaneous and without concert. It began at Baltimore, but before the country at large had heard of it, transactions of the same kind, as it since appears, were taking place in remote villages and towns. The same thoughts and feelings were pressing simultaneously through the minds of men. The bar-rooms of Northboro' close by us, were places of similar plans and resolves, uninfluenced by each other or by the temperate portion of the community. At the same time, Ireland, across the sea, was stirred through the whole mass of her peasantry, and moved by the same living idea. A thousand in a day were crowding forth from by-lanes and mud-hovels, to pledge themselves to the same glorious cause. The criminal courts were becoming deserted, and the tenants of dram-shops and taverns finding their habitations left unto them desolate. China, half-way round the globe, was rising to put down a corrupt and infamous traffic, and was casting the means of her social demoralization into the depths of the sea. Corrupt and infamous let us call it, whatever sophistries men in high places may weave together to cover the nakedness of the wrong. What does all this show? Why, that society through its breadth and depth has been ripened for a mighty moral revolution, by causes that lie deeper than human agencies; by influences which though you may trace their results, you cannot tell whence they come, nor whither they go. And yet perhaps when you meet your neighbor in the street, and talk with him of these things, he will shake his head and look wise. 'We will wait and see. We will see how these men will hold out; how long this reformation will last.' But did you ever know of a moral reformation which bore this feature of *simultaneous* and *spontaneity,* which lost its ground and went back again? How comes it that the same great principles, for which philanthropists had been so long contending, as they supposed, with such imperfect success, were pressing for utterance from the lips of an inebriate in a Baltimore bar-room, of the Irishman in his shantee, and of his celestial majesty in China? We never see a great truth pressing outward simultaneously through all the departments of human society except when an old state of things has become decayed and rotten, and a new order of things is about to rise in its place. When Mitchell and his five associates went out into the streets, and gave utterance to the thoughts and feelings which for very joy could not be repressed, they needed not to proceed in the slow way of proselytism. They spoke to a mass of mind which had smouldered with the same feelings, and only waited to be articulated. The missionary from Baltimose meets with a poor inebriate from the streets of Boston, and hears his story; he is startled to find that within this bloated and haggard form, precisely the same feelings had long been struggling as in his own. The same thoughts and resolves, had come and gone, and it is only his own experience told over again. Does not this show that old customs are about to be abandoned by the common mind, and that the opinions of all classes are becoming ripe for a mighty change? When the sunshine rests in the lowest valleys, the fervors of high noon are approaching.'

The following is the concluding paragraph of the Address:—

'The Temperance reform in its onward progress, has developed a new idea. Once the poor inebriate was despised; the Priest and the Levite turned from him, and passed by on the other side. The doctrine was, 'he cannot be reformed: Keep the temperate part still temperate, and let these drunkards die off, and the work will be done.' But we find it otherwise. He *can* be reformed. His heart like yours, beats with human sympathies and noble aspirations; visitings of holier thoughts come over him in his darkest hour, and the warm feelings of humanity still throb through his bosom. Go to him as friend to friend, and brother to brother, and he will not spurn your fellowship, nor shrink from your proffered hand. Nay, he will be your fellow-worker, and plead in the tones of mercy with those who have been sufferers with him. Such is the spirit and Mission of the Washington Society. It opens a place of refuge from temptation, and it says to the tempted, Come, and we will stand by you like brothers; come, and we will not only *keep* you from the dram-shop, but we will hold a bright shield around you that shall be your protection from odium and scorn. This society enrolls the names of all who will feel and act thus towards their fellow-beings,—and let no one whose aid is solicited, be kept back by the apprehension that he is signing a confession of past guilt.—Gentlemen of the Society, I beg of you to go forward, with zeal, and energy. The eyes of the forsaken are turned upon you, and the bosom of many a lovely and innocent sufferer, is filled with trembling expectation, and is breathing prayers for your success.'

CHRIST'S KNOWLEDGE OF GOD.

The world hath not known thee, but I have known thee?' There is a fullness of meaning, a fervor of gratitude in these words, of which men seem not sufficiently sensible when they dwell on the griefs of Christ, or turn to the days of his glory for consolation. It is true, he was a man of sorrows; and it is natural in his case as in others, to mourn for the sufferer as well as to reprobate the persecutors: but our sympathy ought to be regulated by the qualities of the mind with which we sympathize. While, therefore, we are thrilled with horror, or shame, or grief, as we read how Jesus was insulted, and rejected by foes, and misunderstood and forsaken by followers, we should also remember that the mind is its own place, and that to him this place was a heaven. If we know any thing of the repose of filial dependence, of the delight of divine communion; if we have felt the exquisite satisfaction of submissive endurance, and the energy of beneficent exertion; any degree of the celestial consciousness of intellectual power and spiritual purity, we must be aware that these delights, immeasurably magnified, were the daily solace of Jesus. Where there is purity, there must be peace; where there is devotion, there must be joy: and to one whose purity had reached its last refinement, whose devotion was exalted to the utmost intensity, there must have been an abundant recompense even for woes like his. It is true, that we can enter little more into his griefs than his joys: for the objects of our hopes and fears are, for the most part, the transient events of life, and our sympathies are confined within a very narrow circle of interests and expectations. It was far otherwise with him who, knowing God as the world knew him not, was able to see the issue of many things from the beginning, and to sympathize in the varied interests of humanity to the end of time.

THE SPIRITUAL CONSIDERATION OF NATURAL OBJECTS.

In the Gospel we find objects of most familiar occurrence made helpful to our understanding things spiritual. From the lighting of a candle, and the setting it on a candlestick, our Lord could reason, and He would have us also reflect, on the certainiy that in like manner shall all our doings be brought to light. Again, from the well known fact that the wealthy make the largest gains, whilst the poor, through lack of means, lose often what little means they have, He leads our minds to the corresponding rule of heavenly treasure, to our increase in grace and godliness, which may be greater, if we strive, or if not, will be less, in proportion to the measure we have already attained. Again, from the mention of his mother and his brethren, and their happening to desire to see Him, He takes occasion to assure his disciples, for their comfort, in all ages of the world, that the nearest degrees of relationship to Himself are to 'hear the word of God, and do it.'

It will be our wisdom, if from such passages as these we learn to derive constant edification from every thing that takes place around us. Not a candle should be lighted, without our thinking of the light to which our own most secret works must surely be one day brought. Not a fortune should be made within our hearing of it, and we not think of laying up treasure in heaven, of studying in our heavenly course, like the children of this world in theirs, to lose nothing we once have gained, and to press forward to what we yet fall short of. Not a parent, or brother, or child, or friend, should delight our hearts with their affection; and we not turn often from these earthly ties, to think rather of our Father which is heaven, of our Friend, who for us hath laid down his life, and who now liveth to make intercession for us. And so might we also in other things reflect often, from what we see, to what we believe, on the testimony of God. Do we watch with interest the growth of the seed we have sown? Let it remind us of God's grace sown in our hearts. Do we enjoy the warmth of the midday sun, or admire the stars which give light unto the night? Let us call to mind the approaching of a time, when, 'they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.' Daniel 12. 3.

Or are they the wonders of the deep which engage our attention? Is it the great sea, what we have heard of it, or beheld, that strikes us as most marvellous and strange? Here too, if we have God's word in our memories, if we have the love of Christ in our hearts, we shall turn from the reflection on the winds and waves, to the thought of Him who created them, and who can in a moment make them calm. 'What manner of man is this?' the disciples justly ask; for what mere man will the storm obey? 'Where is your faith?' our Lord had first no less justly inquired; for how, if they believed, could they have so greatly feared? Let us then, in those storms which happen within ourselves, put our trust, without alarm, in our blessed Lord. When most we need and ask his aid, He may seem, it is true, often to be as it were asleep. We ask, and for a time receive not. We seek, and find not. We knock, and it is not opened unto us. But is this because He cannot, will not, help? Nay; it is that we may learn to pray more fervently, and at the same time to wait more patiently; till Christ see fit to speak peace unto our souls. Oh, how great will be, not our fear and wonder, but our thankfulness and joy, when we attain to the full possession of that peace, which this world cannot give! Therein is neither pride, nor anger; no vexation, fretfulness, or discontent; no anxious thought behorehand, no disappointment afterwards; no sorrow; no strife; no pain.

God give us that calm within, which abides through all storms without! God give us that faith, which leaves no doubt, that love, which knows no fear! that love by which faith worketh!

THE SCOTTISH REFORMER.

Knox had lived forty years quietly obscure, before he became conspicuous. He was the son of poor parents; had got a college education; become a Priest; adopted the Reformation, and seemed well content to guide his own steps by the light of it, nowise unduly intruding it on others. He had lived as Tutor in gentlemen's families; preaching when any body of persons wished to hear his doctrine; resolute he to walk by the truth, and speak the truth when called to do it; not ambitious of more; not fancying himself capable of more. In this entirely obscure way he had reached the age of forty; was with the small body of Reformers who were standing siege in St. Andrew's Castle—when one day in their chapel, the Preacher after finishing his exhortation to these fighters in the forlorn hope, said suddenly, That there ought to be other speakers, that all

men who had a priest's heart and gift in them ought now to speak;—which gifts and heart one of their own number, John Knox the name of him, had. Had he not? said the Preacher, appealing to all the audience: What then is *his* duty? The people answered affirmatively; it was a criminal forsaking of his post, if such a man held the word that was in him silent. Poor Knox was obliged to stand up: he attempted to reply; he could say no word—burst into a flood of tears, and ran out. It is worth remembering, that scene. He was in grievous trouble for some days. He felt what a small faculty was his for this great work. He felt what a baptism he was called to be baptized withal. He 'burst into tears.'

Our primary characteristic of a Hero, that he is sincere, applies emphatically to Knox. It is not denied anywhere that this, whatever might be his other qualities or faults, is among the truest of men. With a singular instinct he holds to the truth and fact; the truth alone is there for him, the rest a mere shadow and deceptive nonentity. However feeble, forlorn the reality may seem, on that and that only can he take his stand. In the Galleys of the River Loire, whither Knox and the others, after their Castle of St. Andrews was taken, had been sent as Galley slaves—some officer or priest, one day, presented them an Image of the Virgin Mother, requiring that they, the blasphemous heretics, should do it reverence. Mother? Mother of God? said Knox, when the turn came to him: This is no Mother of God: this is 'a *pented bredd*'—a piece of wood, I tell you, with paint on it! She is fitter for swimming, I think, than for being worshipped, added Knox; and flung the thing into the river. It was not very cheap jesting there; but come of it what might, this thing to Knox was and must continue nothing other than the real truth; it was a *pented bredd*; worship it he would not. He told his fellow-prisoners, in this darkest time, to be of courage; the Cause they had was a true one, and must and would prosper; the whole world could not put it down. Reality is of God's making; it is alone strong. How many *pented bredds*, pretending to be real, are fitter to swim than to be worshipped! This Knox cannot live but by fact: he clings to reality as the shipwrecked sailor to the cliff. He is an instance to us how a man, by sincerity itself, becomes heroic; it is the grand gift he has. We find in Knox a good honest intellectual talent, no transcendent one;—a narrow, inconsiderable man, as compared with Luther; but in the heartfelt instinctive adherence to truth, in sincerity, as we say, he has no superior; nay, one might ask, What equal he has? The heart of him is of the true Prophet cast. 'He lies there, said the Earl of Morton at his grave, 'Who never feared the face of man.' He resembles, more than any of the moderns, an Old Hebrew Prophet. The same inflexibility, intolerance, rigid narrow-looking adherence to God's truth, stern rebuke in the name of God to all that forsake truth: an Old Hebrew Prophet in the guise of an Edinburgh Minister of the Sixteenth Century. We are to take him for that; not require him to be other.

Knox's conduct to Queen Mary, the harsh visits he used to make in her own palace to reprove her there, have been much commented upon. Such cruelty, such coarseness fills us with indignation. On reading the actual narrative of the business, what Knox said, and what Knox meant, I must say one's tragic feeling is rather disappointed. They are not so coarse, these speeches; they seem to be about as fine as the circumstances would permit! Knox was not there to do the courtier; he came on another errand. Whoever, reading these colloquies of his with the Queen, thinks they are vulgar insolences of a plebeian priest to a delicate high lady, mistakes the purport and essence of them altogether. It was unfortunately not possible to be polite with the Queen of Scotland, unless one proved untrue to the Nation and cause of Scotland. A man who did not wish to see the land of his birth made a hunting-field for intriguing ambitious Guises, and the Cause of God trampled under foot of Falsehoods, Formulas and the Devil's Cause, had no method of making himself agreeable! 'Better that women weep,' said Morton, 'than that bearded men be forced to weep.' Knox was the constitutional opposition party in Scotland; the Nobles of the Country, called by their station to take that post, were not found in it; Knox had to go, or no one. The hapless Queen;—but still more hapless Country, if *she* were made happy! Mary herself was not without sharpness enough, among her other qualities: 'Who are you,' said she once, 'that presume to school the nobles and sovereign of this realm?'—'Madam, a subject born within the same,' answered he. Reasonably answered! If the 'subject' have truth to speak, it is not the 'subject's' footing that will fail him here. —*Carlyle.*

CHRISTIAN REGISTER.

BOSTON, JANUARY 29, 1842.

MINISTRY AT LARGE.

The following note, respecting the Domestic Missionary Society at Providence, did not reach us in season for our paper last week.

Messrs. Editors,—At the ordination of Mr. Harrington, last evening, Mr. Sargent in addressing the Association, gave the same impression the Register did three weeks since in regard to our present City Missionary, as being supported by the Baptists. This is a mistake. All the churches of our city who style themselves Orthodox unite for the support of that Mission—and faithfully has that office been filled by Mr. Douglass.

The thing in itself is of no importance, still, as Mr. Sargent said, 'honor to whom honor is due'—I wish the mistake might be corrected.

The Domestic Missionary Society was commenced here by Episcopalians, but the officers have been selected from all the other Churches. The President and Missionary being Baptists has given the impression that it was supported by that denomination alone.

The address, as well as the other exercises were highly interesting, and I hope to see a full account of these in the Register.

A SUBSCRIBER.

Providence, Jan. 20.

We are much obliged to 'a subscriber,' for sending us the above note, to correct the wrong impression that may have been given both by Mr. Sargent's remarks and by our own statement, made a few weeks since. We certainly had no wish or intention to withhold the honor due to the Episcopalians for their efforts in this cause. We rejoice greatly in the movement that has been made by the brethren of our denomination in Providence. It is an honorable evidence of their philanthropy and Christian zeal, and we trust that the labors of Mr. Harrington, as Minister at Large in that growing city, will be signally blessed. A wider field of usefulness must be open to him, and we doubt not he will work in it with devoted earnestness and fidelity.

We look upon ministries to the poor in our cities and large towns, upon efforts to bring the moral and regenerating influences of the Gospel, of religion to bear upon the poor, the ignorant, the depraved, the unfortunate, those depressed by poverty and sin, as one of the noblest aims of Christian philanthropy, a mode of charity worthy of the highest encouragement, and of the utmost support we can give it. Indeed the whole subject of poverty, its causes, the modes of relief and of remedy, has become one of deepest interest to our community, demanding the most serious consideration, wise and resolute action on the part of every one who feels any regard for the public welfare.

It is a singular and appalling fact, that in this new country—a country of unbounded resources, where ten thousand avenues are open for honest industry to gain a livelihood, where there is a constant demand for labor and the laborer is well paid, where the constitution of society is such as to give the highest stimulus to individual enterprise and exertion,—poverty during the last forty years has increased,—increased in a greater ratio than its wealth and population—increased in a greater ratio than it did during a portion of this period in Great Britain. In the year 1800, Massachusetts paid for the support of its poor, at almshouses, or otherwise, $28,000; in 1821, the sum expended for the same purpose amounted to $72,000; in 1834, it had increased to $138,539, and in 1837, the return for which year is the last we have seen, it reached to $336,548, 96. Thus have the poor of Massachusetts increased, or what is the same thing, the expense of supporting them has increased more than tenfold in the space of forty years. When we add to this public provision for the poor, the large sums and the various aids bestowed in private charity by individuals and societies, we find an amount of poverty and wretchedness in our state, increasing in a ratio, as we have said, perfectly appalling.

How are we to account for this extraordinary increase of poverty in this land, and how are we to remedy and prevent it? We are not so chimerical as to expect, or maintain that poverty is an evil which can be entirely removed from civil society. 'The poor ye have always with you.' God has ordered that 'the poor should never fail out of the land,' and in some cases poverty may be traced directly to the appointment of his providence—that providence which causes men to grow old, and their wants to continue after the power to supply them is palsied by age,—that providence which shuts the door of success upon human enterprise and overrules those convulsions of society, which paralyze the arm of industry, destroy in an hour the labors of a life, and send out upon the world thousands of helpless, destitute and forlorn victims,—that providence which sends the messenger of disease to knock at the dwelling of humble industry, to weigh down its inmates with sad maladies of the body, to remove the designing hand and executing arm of the father, or to lay in the grave the bright example and holy influence of a mother, and leave a train of mourning and unprotected orphans to the world's bounty and the world's care. Still the existing and increasing amount of poverty among us cannot all be referred solely to this eternal ordination of providence. Neither can it be referred to any thing in the history and condition of our country. We have had no long, protracted, expensive war, no pestilence or famine. Our laws respecting property, our civil institutions, our social relations, our physical condition and resources, all these are favorable to the general prevalence of competence and comfort. Their natural action and tendency must be to diminish, not increase the amount of poverty among us. Poverty, to the extent to which it prevails here, is as unnatural as a ball of ice in the heart of the sun. It can be as little traced to the natural action of any thing in the institutions and condition of the country, as frost to the action of the sun. To what then may it be traced! What are the causes of the progress and increase of poverty among us? They are vice, ignorance, sin,—moral causes, causes which can be reached most effectually and directly by a Ministry at Large, a ministry to the poor.

We are not doing injustice to the poor in thus ascribing the great increase of poverty among us to vice, to sin. Authentic documents sustain the conclusion. Take the single vice of intemperance. The return for 1837, to which we have already alluded, shows that there were 14,099 persons supported or relieved as paupers that year in this commonwealth. Of these, the same return states it as ascertained, that 7590, more than one half of the whole number, were reduced to this state, by intemperance in themselves or others. The return for 1840 presents the same proportion of intemperate persons; and the records of every criminal court, of every jail, penitentiary, House of Correction and Almshouse in the country go to prove and confirm the fact, that three fifths, three quarters almost, of all the *crime* and *poverty* in the land may be traced directly to *intemperance*. With this fact before us, thus confirmed, we cannot hesitate to believe that just in proportion as intemperance is suppressed, poverty will be diminished. We cannot hesitate to regard its suppression as one of the most benevolent enterprises of the day, worthy of our encouragement and support, of the exercise of our highest energies and our highest moral influence. If we would consider the poor, and discharge our obligations to them, by relieving them of the burden of poverty, or by lessening it so far as we can, we can do this in no more effectual way, than by encouraging and aiding the great cause of temperance.

If the causes of poverty among us are, as we have aimed to show, chiefly moral, the relief, the remedy applied must be moral. Our aim must be to remove the moral ignorance, the moral debasement and profligacy that produce, and so often and so sadly wait upon poverty. These undoubtedly, act and react upon each other. Moral ignorance and depravity lead to poverty; and poverty fastens and perpetuates the ignorance and depravity, that have produced it. The Ministry at Large, we have established in this city, and in other cities where it is established, is the great instrument by which this beneful influence of poverty and depravity upon each other may be counteracted. It aims to bring the healthful and purifying influences of the gospel to those, who are poor in wealth and in virtue, to those who have but little intercourse with and little interest in society, and who, often unjustly perhaps, feel themselves to be outcasts from it, neglected by it and at war with it. It would rescue them from intemperance, and turn them from crime, and make their dwellings, however lowly, the abodes of God's presence, and their hearts the temples of his spirit. It would check the passions that are goading them to sin. It would revive and deepen into principles, those impulses to virtue, which the temptations of their condition have induced them to resist and keep down. It would bring back the sons of guilt and wo, to peace, to usefulness, to God. It would hold a shield of love and power over the young, as they grow up amid the temptations and deprivations of poverty; nurture them in the admonition of the Lord, teach them to respect the Sabbath, to attend upon its public ministrations, to enjoy and improve its blessed privileges, and so bind their young affections to duty and to God, that coming years shall not sever the tie. Is there a nobler charity than this? Can aught better be done for the poor? Can a more effectual way be taken to relieve their poverty? Can any thing be accomplished, that would more reform and bless society than the moral cultivation and religious improvement of that portion of the community, whose very situation deprives them of the restraining influences of public opinion, while it increases tenfold their temptations to degradation and sin? Let us uphold and encourage this ministry. Let this momentous experiment for the advancement of society and the improvement of human condition be fully and fairly tried, that if it fail, we may have the consciousness of knowing that its failure rests, not upon our negligence, but upon causes which God keeps in his own hand.

RAMMOHUN ROY.

Messrs. Editors,—Many of your readers have doubtless heard, or read, of Rammohun Roy the celebrated Hindoo, who was converted to Christianity. In one of his numerous controversies with Trinitarians, I was impressed with the force of the following extract, from his Final Appeal to the Christian Public,' which transfered to the Register may be interesting to some of your readers. 'I tender my humble thanks for the Rev. Editor's kind suggestion in inviting me to adopt the doctrine of the Holy Trinity; but I am sorry to find that I am unable to benefit by this advice. After I have long relinquished every idea of a plurality of Gods, or of the Godhead, taught under different systems of modern Hindooism, I cannot conscientiously and consistly embrace one of a *similar nature*, though greatly refined by the religious reformations of moderns times; since whatever arguments can be adduced against a plurality of gods, strike with *equal force* against the doctrine of a *plurality of persons of the Godhead*; and, on the other hand, whatever excuse may de pleaded in favor of a plurality of persons of the Deity, can be offered with *equal propriety* in defence Polytheism.'

Very truly yours,

P. S.

Brooklyn, L. I., Jan. 18, 1840.

MR. KNAPP.

We have no sympathy whatever with Mr. Knapp. We have never heard him, but if half what we have heard of him be true, we should think that to most intelligent persons his preaching would be anything but edifying, instructive, or ultimately useful. But we have no sympathy, on the other hand, with those who are disturbed at his violence and denunciation. We would leave him unmolested to pursue his course, to proclaim his views to such as are disposed to hear him and are capable of being influenced by such presentations of religion. And with regard to his denunciations, they have been confined, we are told, so far as respects doctrines, to those of the Unitarians and a Universalists. He attaches no importance, we believe, to the minor differences which separate Episcopalians, Methodists, Baptists, Orthodox Congregationalists. He holds that all these if sincere and pious persons may be saved. He denounces, as heirs of God's wrath and external perdition, only Unitarians and Universalists. Now we are not much disturbed by such denunciations, let them come in what shape and from what man they will, seeing it is a matter which rests not upon fallible mortal judgment. We are certainly not disturbed, because Mr. Knapp simply speaks out boldly and bluntly a principle, upon which all the orthodox churches around us, act, They have never admitted or regarded Unitarians to be Christians. They do not recognize our churches as Christian churches, or our ministers as Christian ministers. They always imply, sometimes insinuate and sometimes distinctly insist that our views are not only erroneous, but involve a fatal error, an error putting in jeopardy the salvation of the soul. This is the idea, the opinion, that pervades more or less the whole orthodox community, and marks all their treatment of Unitarians as a religious denomination. Now we are not disturbed that Mr. Knapp declares this idea plainly, in strong, blunt, unqualified language. If we are to be sent to perdition, merely on account of our opinions, no matter how holy and pious our lives, we do not much care whether we are hurled there by the anathemas and denunciations of Mr. Knapp, or bowed and smiled there by a hollow and half-way charity.

For the Register and Observer.

FOREIGN MISSIONS.

The forbearance of Unitarian Christian communities to engage in spreading the Gospel among the unchristian millions of the world, cannot be justly described to indifference—or to a want of faith, or a low estimate of the importance of the Christian revelation. Yet I have heard reasons assigned for this absence from the great enterprise of *foreign missions*, which, however plausible and partially true, deserve serious animadversion. The reason or argument most frequently used, and probably most generally entertained with favor, is that founded in our pressing *domestic wants* and the paucity or narrowness of means, at command, for the supply. Let us look at this statement a moment, as involving a mere question of expediency. Facts, too prominent and numerous for denial, show that those Christian communities, which have most sedulously engaged in foreign missions, have at the same time acquired new strength, and constantly cumulative power moral and numerical, at home. Our brethren of the Orthodox connection, in every body of their distinctive organization for the work of foreign missions, will gratefully attest this truth. Nor is it strange it should be so. The sentiment which, wakened up to zeal and a far reaching benevolence, would diffuse at vast sacrifice of health, treasure and life, the saving grace of the Gospel, must necessarily be active, in unwonted measure, midst spheres of immediate influence. And the very efforts necessary to gather the means, required for the foreign mission, must, in the nature of the case, arouse new energies to be spent at home. Another objection is derived from our more *filial* and benevolent sentiments, respecting the administration of the universal Father toward the countless multitudes of his *ignorantly* unbelieving children. True, we cannot lend heart or hand to our Orthodox brethren, in meting out an endless misery in the eternal world to those, who believe not truths which they have never heard; still we know these truths of revelation can work out a *salvation* in this world, worth all the zeal and sacrifice of the Christian philanthropist, and prepare for a state of future blessedness, which the *mere pagan* cannot have the capacity of enjoying. This point might be argued with force and at great length, with any one who would presume to think lightly of the *salvation* of the Gospel, as we understand its purpose and power. Moreover, the timid, cautious Unitarian has been heard to urge, by way of excusing the inaction of his friends in such direction, the fewness of converts and scanty visible benefits in heathen lands, notwithstanding the extent, and labors and expense of foreign missions. The smallness of the results from machinery so vast, is doubtless cause of no inconsiderable regret in the heart of the Christian missionary. And he probably ascribes his poor success to the untoward service in which he is engaged to the inveterasy of ignorance and superstition and vice, that will not yield to the most affectionate entreaties and devoted zeal and faithful instruction. Now to all this an answer might be given, which, though to some it might seem to lack humility and to savor of arrogance, might yet be urged with all the boldness that belongs to a firm conviction of the truth. That benefits have resulted from missionary enterprises, in many ways and forms, cannot be doubted; nor can we call in question the sincerity of a full purpose of benevolence in the Christian communities, that have originated and sustained them. Still we think there was an error, fundamental in doctrine, and, in the circumstances of their religious exertion, inefficient for good, if not repressive as an insurmountable stumbling block in the pathway of light and conviction. The proclamation to a superstitious people, prone to idolatry, of a triune, or triform God, and of a Savior who is in and of that God, and still a human being, and then the declamation that God is one, underived, infinite, and eternal being, must perplex the mind, distract the piety and arouse into hostility or contempt, the dormant reason of the well disposed pagan. The other doctrines of the popular creeds may not have been enforced in a manner to excite distrust or a violent repugnance of the understanding, so as to repel, under favorable circumstances of instruction, the fervent invitations of the preacher. And he would probably be careful to present them in the most comely attire and least startling attitudes. Thus proceeding under the auspices of private schools and a Bible distribution and occasional preaching and a great and trying industry, there have been results that cheered the hearts and still animate the efforts of the devoted missionary and his constituents. But, has the true faith of the Gospel been proclaimed in heathen or Mohammedan lands, since the days of the Apostles and their immediate successors? I wot not, and without pursuing this topic farther, would proceed to a proposition, which seems to me to deserve the serious, prayerful consideration of all those Christians who embrace the leading doctrines of Unitarianism, however separated they may be by ecclesiastical regimen, or denominational interests, or even by the waves of the Atlantic. The progress of events and the claims of suffering humanity shrouded in the gloom of paganism, or sunk in its ocean of vice, ignorance, superstition, misery and crime, seem unitedly and with a loud voice, to invoke all true believers in the mission and cross of Christ, to the work of redemption by the spread of his Gospel of salvation, and this not only in the *printed page* but with the *living voice*.

To this end, may not those called by the name, and all others who substantially embrace the faith of Unitarians, whether they be distinguished as *Christians*, Restorationists, Universalists, or by any other name, unite for the grand and holy purpose of aiding to *civilize* with the truths and power of simple Christianity, the benighted suffering, Pagan and Mohammedan world? The concentrated wisdom, energy and philanthropy of such an host can institute and effectuate measures for such an enterprise, which, under a benignant providence, can diffuse blessings, where none can be expected from instrumentalities now in operation.

H.

ZEAL FOR THE PROMOTION OF TRUTH. SOUND DOCTRINE.

We do not know who our Providence correspondent, that sends us the following letter, is, but we like the spirit of his communication, and are ready to give it room in our columns. The American Unitarian Association is at work quietly, steadily, earnestly, and has done much to give to many 'the sincere milk of the word' in the place of the 'husks of councils and creeds.' We wish however, that more of our brethren felt, with our correspondent, the importance of efforts to diffuse a knowledge of the truth as it is in Jesus, and that our Association, strengthened in its funds, by contributions from every one holding like precious faith, could scatter its tracts and its missionaries broad cast through the land.

Providence, Jan. 20, 1841.

Messrs, Editors,—In this age of talent and reason, a young man who never soared above mediocrity in intellect or learning, hardly dares write an article for a well conducted and widely circulated newspaper, lest by so doing, if his production be inserted, he should crowd out other and more valuable matter. But at this time my heart is so full, that I must needs ask liberty to say a few simple things through the medium of the Register.

Why is it that Unitarians, holding the precepts of the Bible as they do in so much purity and simplicity,—believing as they do that were these precepts fully practiced they would elevate the tone of piety, strengthen love to God, and increase solicitude for the temporal and spiritual welfare of man,—I say, why is it that, believing and knowing all this, they are no more active to a sense of their duty? Are we to fold up our arms and remain idle, while those around us are hungering and starving for bread, and for the lack of better are being fed upon the husks of councils and creeds? Are we, who are so ready to extend a helping hand to relieve the poor, educate the ignorant, and comfort the afflicted, to sit idle and hear a cry more important than either or all these coming to us from all sides, 'Men and brethren what must we do to be saved?' and not stir to their relief lest we should be called zealous? Methinks the good and faithful among us will say, no? Let us *all* say *no*,—*act* upon such a decision and mark the result. That family, whose members are now poring over commentary after commentary and volume after volume to unravel the metaphysics of the last Sermon they have heard, to discover the anxiously inquired road to salvation, will then be pointed to Christ as 'the way, the truth, and the life.' That individual, who is mourning and cast down because, to secure his salvation, he must believe certain doctrines which his reason and better judgment contradict, will then be relieved and enlightened by hearing the plain, simple explanation of the whole story of salvation as given by Christ, viz., love the Lord thy God with all thy heart and soul and might and strength and thy neighbor as thyself. Would that this Gospel were more effectually manifested in our lives, then would our light so shine that others, though they loved darkness rather than light, would involuntarily be overspread by the bright shining of the Gospel, and their deeds being thus made manifest would be reproved. And why may it not be so? Shall we go down to our graves and not taste the sweet fruits so abundantly given to the devoted, faithful Christian? Must we go on day after day beholding that in our very midst which is offensive in the sight of our Father, and not exert a nerve to subdue it? Shall we manifest less gratitude to Him than we do to our every day acquaintance? Who is there, being a member of a family, and having a brother whose conduct pained a kind friend, would not for that friend's sake, if false affection forbade it for his brother's sake lest in so doing he should pain him, strive to win that brother from his injurious ways, though to do it he were forced affectionately yet faithfully to show him his real character? And shall we do less for Him in whom we live and move and have our being? Shall we see in ourselves and others, sins which are offensive in his sight who first loved us, and not strive with unwonted energy to correct them? Let us not fear zeal? Neither let us have that spasmodic zeal, which is not according to knowledge; but let us with a strong, fervent, steady love for God and man strive to win souls to truth and righteousness, and point them to the Lamb of God who taketh away the sin of the world.

S. H. W.

To the Editors of the Christian Register.

MR. VAN ZANDT.

Gentlemen,—It is rumored that the Rev. Mr. Van Zandt from Rochester New York, where he has recently been convicted of seduction and fined $3000, may be expected in Boston about the middle of February for the purpose of delivering a course of Lectures. It is understood that his first Lecture will be on '*Purity of Character.*' Without doubt he will draw full houses. The elite of the city will of course honor him with their presence, as '*he can give them knowledge on this subject that they can get from no other sources.*'

Please insert the above in your next paper and oblige A SUBSCRIBER.

January 19.

We comply with the above request of 'a subscriber.' The rumor, to which he refers, had not reached us, and we sincerely trust it is without foundation. Formerly we should not have been much concerned at the prospect of a visit to this city of such a man as the Rev. Mr. Van Zandt; but from recent experience we fear, that if he should happen to be able to lecture as well, or better than any one among us, it would be thought a 'very narrow prejudice,' a great want of 'a liberal and enlarged mind' not to be willing to go and hear him, though he be a 'convicted criminal.' We fear he may come. A sort of invitation has in fact been given him;—an assurance held out to all manner of learned and eloquent persons, no matter what crime they are guilty of, that they will find here *a profitable Theatre*, in which to impart their instructions.

Truly, we do things in a queer way in Boston. Public opinion and popular action among us are certainly always right, *highly moral and discriminating*. A stranger, a minister of religion comes among us, by invitation, to preach the Gospel in a Church of the denomination to which he belongs. He is a Boanerges, a son of thunder, a course, rough, plain speaker, dealing in denunciations of the wrath of God as revealed against all iniquity and sin,—but evidently honest, sincere, irreproachable, without the shadow of a stain upon his moral character, however wanting in taste or judgment. What is the consequence? He is mobbed. Stones are thrown into the Church where he is preaching, thousands assemble night after night in its neighborhood, it is necessary to call out the military to preserve the peace of the city, and intimations are given to those, who invited him thither, that he must be stopt, or sent away.

Another stranger comes among us, not by invitation but of his own choice, a stranger however only in person—his reputation and character had long since preceded him, he is known to be a 'convicted criminal' an alien and an outcast from his native country, a man who destroyed the peace and happiness and fair fame of a family, into whose bosom he was received as a friend, a man whose eminence as a scholar is surpassed only by the less enviable notoriety to which he has raised himself, a man who is travelling about the Christian world, bidding defiance to the Laws of God and of every Christian country, this man comes here to lecture, among other things, on the great works of God, 'the heavens which declare his glory, and the firmament which showeth his handy work.' This man, stained with impurity, comes here to lecture upon a science, which, more than any other, is directly connected with thoughts of the infinitely pure God, and the great truths and obligations of religion. And what is the consequence? Thousands crowd to the largest theatre in town to hear him, and greet him, it is said, with a round of vehement and continual applause, such as never met the ear of statesman or advocate, the most devoted friend and supporter of piety, truth, and virtue. Husbands, and fathers, mothers, and wives and daughters flock to hear him, and listen with admiration to the instructions of a man, who has desecrated the holiest tie of life, that tie which binds them together in families; and the Lecturer pockets his three, four, five, we care not how many, hundred dollars a week, laughing in his sleeve perhaps the while, at the simplicity of the 'charitable Bostonians,' rejoicing that he came to this 'city of notions' and that the people took 'a notion' to hear him. Now it seems to us here is a queer contrast—a mob in Bowdoin Square attacking the preacher of the Gospel, at least, disturbing the religious worship of an honest, sincere, worthy body of Christians, and an audience of the intelligent, the fashionable, the enlightened, in the Tremont Theatre, listening quietly to the adulterer, who has trampled and is at this moment trampling upon that great law of God and man, that lies at the foundation of the peace, purity, and happiness of Society. All this, we say, strikes us as very queer. We should hardly know what account to give an inquirer, of the state of public opinion in Boston upon *morals* and *religion*. We should be sorry to have him infer from the above facts, that neither the one nor the other was considered necessary.

As respects Mr. Knapp, we have said in another column all that we have to say about him. And as respects the other individual, we are reminded of a homely proverb, so familiar that we need not quote it. It is of no use now to say anything about him. He has become the rage. He has had full houses, and nothing that we, or any body else can say, can now prevent it.

But we hope, for the honor of our city, that, in future, should the Rev. Mr. Van Zandt, or some other such character come here, and propose to lecture, those who first went to hear Dr. Lardner, and by their encouragement and example brought him into vogue, will exercise a little reflection, and consider calmly whether they are doing right. To each of those persons we put the following supposition: Suppose that in October last, the Trustee of the Lowell Fund, had given notice that he had appointed Dr. Lardner to give a course of lectures at the Lowell Institute, and that his lectures were to commence on the first of November. Would not they have been the first and the loudest to cry out against it? Would they not have regarded it and called it an outrage upon the public sentiment of Boston, a wrong done to public morals, for the gentleman, entrusted with the high charge of the management of that Institution, to invite to its honors and emoluments, a man stained with the crime of which Dr. Lardner has been guilty? But are not they, as individuals, put in trust, in charge of a portion of the public morals, and what it would have been wrong for the Trustee of the Lowell Institute to do, is not wrong for them to do as individuals? Can they satisfactorily explain their own attendance upon Dr. Lardner's lectures, upon any grounds that would not justify, nay almost make it the duty of Mr. Lowell to invite him to lecture before the Institute?

ORDINATION IN PROVIDENCE.

On Wednesday evening, 19th inst., Mr. Henry F. Harrington was ordained as an Evangelist and Minister to the Poor, in the First Congregational Church in Providence. The Council was large, and all the proceedings and exercises highly gratifying. Mr. Nightingale, of Providence, now preaching at Greenfield, offered the first Prayer, with a portion of Scripture. Mr. Waterston, one of the Ministers at Large in Boston, preached an appropriate and powerful Sermon. The Prayer of Ordination, was made by Mr. Robbins of Boston. The Charge, by Mr. Hall of Providence. The Fellowship of the Church, by Mr. Osgood of Providence. Mr. Sargent of Boston made an Address, as specially requested, to the Association by whom Mr. Harrington has been called. Mr. Gray of Boston, made the concluding Prayer. The large Church was filled, *many of other Societies were present*, and we believe it may be said that the impression on all minds was one of deep solemnity and interest.

RECENT PUBLICATIONS.

Self-Reckoning. A Sermon preached on the first Sabbath of the year, 1842. By Joseph Angier. Pastor of the First Parish in Milton. Published by Request. Boston: Joseph G. Torrey, Printer, No. 11 Devonshire street. 1842.

It is high commendation to say of an occasional Sermon, that is appropriate and fully meets the occasion on which it was delivered; but we do hesitate to accord it to this discourse. The character of the Sermon is distinctly indicated (which is not always the case now-a-days) by its title. It is not so much a Sermon on Self-Reckoning, as a self-reckoning sermon, a sermon which carries its application with it. It is written in an earnest, affectionate, devout spirit, with no attempt at ingenuity of thought, or high finish of style, but with great directness and plainness of speech, with an evident intention of reaching the heart and conscience, in which, if we may judge from the desire of his hearers to have it a more permanent form, he was successful. We extract the following passage, though we do not think it the most direct and forcible in the Sermon, because it relates to the great sin of selfishness, which insidiously and in a thousand forms fastens itself upon the character.

'But we sustain not only domestic, but social relations also; and it becomes us to extend our examination to these. Our social obligations correspond to our opportunities and means, and our position in the world. Have you been duly alive to your responsibilities, as friends, as neighbors, as citizens? Have you been thoughtful, my friends, of the condition of others? Has providence blessed you with abundance and health, and has gratitude for the same increased your liberality and sympathy for the needy and the sick? Have you felt and cheerfully acknowledged your obligations to contribute of your substance to the futherance of every good cause, and the support of every good institution, according to the degree in which God has prospered you in worldly affairs? In your memory, is there a beautiful record of these things, shewing your glad and generous acknowledgment of the inspired saying, that none of us liveth to himself? Or do you read there the record only of selfishness, the evidences of an avaricious and penurious soul, delighted itself more in the contemplation of increasing hoards, that in the fair fruits of charity, of

friendship, of patriotism, and of philanthropy?

But the opportunity and means of doing good are not confined to the wealthy. Money has its benificent uses, which those who possess, it, together with the right spirit, will embrace with cheerful and generous alacrity. But there are other things, still more important to the welfare, improvement, and peace of society. These are within the reach of all; and all are clothed with responsibilities accordingly. Have you taken care, during the past year, that none who have a claim upon your sympathy should suffer from your indifference and neglect? Have you endeavored to maintain in your intercourse with your fellow men, that kind, considerate, and courteous demeanor, the universal prevalence of which would be one of the greatest blessings to society—and the neglect of which in any individual, detracts largely from the happiness, which he might otherwise bestow, and causes his benefactions to be felt rather as a burden than as a reason for gratitude, canceling, to the heart at least, the obligation which it would otherwise delight to acknowledge? If you have been at variance with any, are you now reconciled? If you have yourself erred, whether through inadvertence or intention, have you frankly and generously acknowledged and repaired your error? Or, if another has failed in his duty towards you, have you magnanimously forgiven his offence, and thus established your hearts in the peace which the generous and forgiving alone can know?

In a word, when you review the record of the past year, have you reason to be satisfied with your conduct, as friends, as neighbors, as citizens? Have you been just and honorable in all your dealings; tender of your neighbor's reputation, and thoughtful for his good; have you borne no false witness, taken advantage of no one's ignorance or simplicity; over-reached and defrauded no one; and raised no obstacles to any one's success and happiness? Above all, have you defied danger, and difficulty, and malice, when they reared their menacing forms across the path of duty? Have you never hesitated, through fear of obloquy and censure, or personal injury, to espouse the part of a brother, sinking into the jaws of ruin, against his tempters and betrayers, and against *himself*—the part of his better nature and interest, against his baser appetites and passions? These are questions all of which it becomes us now, if we have not before, to ponder upon with serious and earnest minds, invoking the influence of God's Spirit to aid us in our self-examination, and to fill us with all needed resolves for the future.

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The Divine Life. being suggestions to those who are about commencing a religious life, by the Rev. William Law, with a prefatory notice, by the American Editor. Boston: Joseph Dowe, 22 Court street. 1842.

We are not sorry to see these extracts from the works of Law published in a new and attractive form. We have not so high an opinion of their usefulness however, as seems to be entertained by the American Editor. Even at the risk of being thought to 'carry our dread of mysticism too far' of being considered a rationalist to whom 'all inward religion seems to be mysticism' we must say, that in a portion of these extracts, there is a degree of mysticism, which, however it may be justified by the writings of John and Paul, finds no support in the example of our Savior, and in our judgment seriously detracts from the usefulness of any Christian instructions. A good work, however, has been done by the American Editor, in this publication, and we doubt not it will give instruction and guidance to many hearts.

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An Offering of Sympathy to the afflicted, especially parents because of their children, being a collection from manuscripts never before published, with an appendix of extracts from various authors. By Francis Parkman. Third Edition. Boston: James Munroe & Co. 1842.

Many will thank Dr Parkman for preparing this new and improved edition of the 'Offering of Sympathy.' The work needs no commendation from us. The fact that it was entirely out of print, and that a new edition was needed to meet the call for it, speaks more strongly in its favor than could any words of ours. It is indeed a precious little volume, that has brought comfort to many an aching heart, and helped strengthen it to bear more cheerfully its burden of sorrow. The third edition is handsomely printed, and contains some valuable additions.

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The object of the Ministry. A Sermon preached at the Installation of Rev. S. Osgood, as Pastor of the Westminster Congregational Church, in Providence, December 29, 1841. By Rev. Ephraim Peabody, Providence: R. Cranston & Co.

This pamphlet contains also the Charge delivered on the same occasion by the Rev. Mr. Folsom of Haverhill, together with the Right Hand of Fellowship, by Rev. Mr. Simmons of Waltham, and the Address to the Society, by Rev. Mr. Thompson of Salem. It always gives us pleasure to read ordination services. It is good always to have them printed. Even when not of a high order of merit, they are useful and valuable. The settlement of a minister is a period of deep feeling and interest, and the printing of the services on these occasions seems to preserve these in a permanent form, and, to recur to them, is always salutary both to pastor and people. These services at Providence, are deeply interesting, highly practical and instructive. Mr. Peabody, in his Sermon, unfolds with great simplicity, in an earnest and devout spirit, the great object of the Christian ministry, the spiritual regeneration of the soul. We should be glad to transfer to our columns many passages from this discourse, but have room only for the following:

'But life is not a mere holiday. We may use the words till familiarity deadens their meaning, but still what a momentous truth it is, that we are here but the pilgrims and sojourners of a day; that here is not our home; that the shadows of eternity, which like those of the descending sun rapidly lengthen and whose chill approach we feel, must soon enclose us; and that beyond the sphere of this world we must render account of all that we have done, and, not less dread thought, of all we have left undone, to the Judge of the quick and dead, who is of too pure eyes to behold iniquity. Were life to end at the grave, take away the ideas of duty, of God, of futurity, of retribution, and our doings here would be of little moment. But eternity gives a fearful solemnity to even the commonest daily acts. These toils, these pleasures of to-day, shall re-appear again in their spiritual consequences. Were the superficial veils that hide the realities of life, to drop, over every hall of pleasure we should behold it written; 'Thou that enterest here art accountable;' and over every place of business, 'Thou that toilest here art accountable;' and over all the paths of men, 'Thou art accountable to God.' This one word—accountability—solemnizes life.

If man is spiritual, immortal and accountable, if hour by hour, as waters towards the sea, we move on towards the judgment seat of a Holy God, if we are to prepare for a heaven of holiness, into which none but a penitent and holy heart may enter, if these things which religion teaches, at which the good have trembled while they hoped, and from which the sceptic has shrunk in awe even when he denied, if these things are true, then are they the most solemn realities of existence.

Now what is the condition of men in respect to these all-important truths? Is the world governed by these great truths of heaven, or by worldly expediency and worldly enjoyment? Must we not say, fearful as the thought is, that the world rules in the heart of man, and that God does not rule there? I mean not to say that there have not been multitudes of the redeemed, who, in penitence and piety and faith have passed on to their reward in heaven; nor that multitudes now on the earth are not following in the same blessed road. Nay, more; in a christian country, few can be found whose characters have not been more or less affected by christian influences. In the long night of an Arctic winter, a pale and spectral dawn comes and goes, even when the sun does not appear above the horizon. So on the worst men, some rays of christian truth have shone, and although unheeded, have done something to enlighten and warm and guide their souls.

But after making all possible exceptions, what is the condition of multitudes?

The law of God goes to the *principles* by which life is controlled. And to a vast extent, must we not confess, that men are governed by worldly principles—that on the throne before which men bow, not God, but the world sits and is adored?

What then is the great spiritual want? It is the regeneration of the heart—the recovery of man from the dominion of the world, of selfishness, of sin, to the benignant and holy sway of God. For the worldly, the sinful, the first, essential, supreme want, is repentance, regeneration, a new life, a complete revolution not of a few external habits, of a few inward feelings, but of the very principles which control all habits, all thoughts, all feelings, all purposes, till in the soul where the word reigned, God shall reign supreme.'

MINISTRY TO THE POOR.

We find in the Providence Journal the following account of an interesting meeting held on the evening subsequent to Mr. Harrington's Ordination.

'On Thursday evening at the Westminster Church, after a simple and pertinent introduction by Mr. Osgood, the Rev. Mr. Waterston, of Boston, made a detailed statement of his convictions and experience of the utility and necessity of a ministry to the poor, and by plain and powerful language, for about two hours held a large and intelligent audience intently listening, while he taught them the work of Christianity and the practical doctrine of loving our neighbors as ourselves. There were flights of eloquence and manifestations of power by the young preacher, which thrilled the hearts of his hearers and which are rarely equalled, while the simple narrative of human suffering and misery, and the comfort and hope which has been infused in the desolate places of the land and among the unfortunate and miserable, called forth the tear of sympathy and led to good resolves; indeed, it was glorious to see that young man, nursed in the lap, of plenty, educated in the midst of a refined society, with all the promise of wealth that can be desired, standing forth the advocate of truth, the friend of the poor, preaching the gospel to them and the sick, and living out its pure principles. May the increasing comfort and intelligence and virtue of the poor among us be the fruits of his lessons.'

RELIGIOUS SUMMARY.

Congregational Society in Pembroke.—We understand that the Congregational Society in Pembroke, recently under the care of the Rev. Mr Allen, has invited the Rev. Joshua Chandler, to become their pastor, and that the Installation will take place on the 9th of February.

African Missions.—The Boston Recorder of last week gave a statement of some of the leading facts, in regard to the efforts of various denominations of Christians for the religious instruction and benefit of the native tribes of Africa.

It seems that the Church Missionary Society, of England has for a long time had missionaries on the African coast,—and, as we are told,—'at a sacrifice of missionary life which is appalling.' The principal missionaries in the employ of this Society, of late, have been Germans, who go to them, one after another, with an almost moral certainty of an early death. The number of stations is twelve, at all of which they profess to count about 1200 communicants, and 5000 scholars. But they acknowledge an extensive prevalence of idolatry, and a rapid increase of Islamism.

The Wesleyan Missionary Society has five stations, and the number of its members is from 2,000 to 3,000. One of these stations is on the Gold coast, and here they speak of their prospects as highly encouraging. This it within the jurisdiction of the British Governer, whose authority extends over 3,000 square miles.

The German Missionary Society, which has within a few years lost eight missionaries, has relinquished its missions.

In South Africa are the missions of the United Brethren, commenced, we are told, in 1736, and renewed in 1792. Their number of stations is seven, their missionaries and assistants 44.

The London Missionary Society has also 24 station in South Africa. There appears to be more evidence of a good influence here than in any other of the missions. Here are also the stations of the Glasglow Missionary Society, and of the Wesleyans. French Protestants have seven stations also, in South Africa.

Library of the Pilgrim Society.—We are glad to notice that the members and friends of the Pilgrim Society, at Plymouth, are making efforts to enlarge the Library of the Society, now already respectable.

At the last meeting of the Society, a Committee was appointed to take charge of such books as might be presented, and make rules and regulations for the use of them.

We learn from the Old Colony Memorial, that Judge Davis, of this city, has recently made a large donation of books to the Society. And the hope is expressed that other friends of the Society who have books to spare will follow the example.

OBITUARY.

MISS ELIZABETH W. LYON.

Died in Roxbury, (Brookline Village,) on Sabbath morning week, Miss Elizabeth W. Lyon, eldest daughter of Mr. Jeremiah and Eliza Ann Lyon, aged 17. It pleased our Heavenly Father to visit our young friend with an unusually protracted illness, but in it we have an evidence of the value of the exercise of that faith and the supporting and comforting grace of His blessed Son, which He has promised to all his dear children.

From early childhood, the subject of this notice had been taught the holy Scriptures, which had been blessed to her soul for its spiritual attainments here and to a preparation for a blessed immortality beyond the grave. Early a member of the Sabbath School of the ancient Congregational church in Brookline, parental instruction was followed up by the exercises of that Institution and in the several visits of the affectionate pastor, could he, for many years, look around and find our young friend constantly in her seat, and during her illness, the Scripture lessons and the sweet hymns there committed to memory were repeated by her to herself when she was too weak to read or hear it from others; and O in how many instances is the value of Sabbath school instruction manifested in sickness, and in the great and trying hour of the final earthly separation. It was peculiarly so in the instance referred to, for the candle of the Lord shone bright to her last expiring breath—and the parting kiss and affectionate adieu, seemed altogether too much for man's weak nature to sustain.

But let these survivors not mourn as those without hope. Let the recollection of her obedience as a child, her early giving up herself to her blessed Savior in an everlasting covenant never to be forgotten, her great patience throughout all her sufferings, and her humble confidence of a good hope, through divine grace, be their comfort and support in this trying hour, and let the well founded belief, of again meeting their child in that world, for which the trials and separations of this, if wisely improved, are designed to prepare us, be their comfort and support; and more particularly, may the young friends of our departed sister not permit this instance of mortality to pass, unheeded by, but let it lead us all to view life, as it really is, a mingled condition of joy and sorrow, and we all see to it, if it be not so already, that while we are indulging in the one, we may also be prepared for that season when the other will most assuredly come upon us. —*Comm.*

GENERAL INTELLIGENCE.

From England.—The Steam packet Brittania arrived at this port on Saturday P. M. in eighteen days from Liverpool, after a very boisterous passage. We quote the statement of news by this arrival, from the Daily Advertiser, which says—referring to the Brittania:

'She encountered severe gales, and on the night of the 15th, her life boats were stove to pieces. On entering the harbor at Halifax, she grounded, but got off in a few minutes and anchored for the night. She brought 80 passengers, among whom is Mr Charles Dickens, and the Earl of Mulgrave.

We have received our supply of London papers the 3d inst. and Liverpool papers to the 4th.

During the long interval since the date of our last previous news, the state of political affairs in England and on the continent had been generally quiet, and the aspect of mercantile affairs had somewhat improved.

Mr. Everett, the American Minister to the Court of London, with Mrs. Everett and family, arrived in Upper Grosvenor street, from Paris, Dec. 13. On Thursday, Mr. Everett proceeded to Windsor Castle, on a visit to the Queen, and on the following day he took leave. On Wednesday the 22d, he paid visits to members of the royal family in London.

The British Goverament has adopted the conciliatory measure of appointing, for the adjustment of the questions in controversy with this country a special embassy, and to this office has appointed Lord Ashburton, formerly known as Sir Alexander Baring, and for many years a distinguished member of Parliament. He was, we believe a member of the Cabinet under the Duke of Wellington's administration, and is a noble man of great wealth, and of great distinction for talents and knowledge of business.—We understand that he will be sent out in a frigate. He was expected to sail direct for the Chesapeake in about three weeks.

We regard this news of the mission of Lord Ashburton, as the most important item of intelligence brought by this arrival. The disposition to peace which it manifests, is highly encouraging. The following passages on the subject from the London Times will be read with interest.

'The step itself, we think, is a wise one. * * * Inasmuch as the introduction of new elements of irritation contingent upon further delay, might eventually render an amicable adjustment unattainable, and involve both countries in all the horrors of war.

Nor is it a trifling merit on the part of Her Majesty's present Ministers that they have thus undertaken an enterprise which, be it sucessful or not, is manifestly adopted on the most rational data, with the best possible intentions.

The appointment of a special Ambassador from this country, is, of itself, a piece of marked respect to the United States Government, which can hardly fail of being duly appreciated and of paving the way for an amicable negotiation. A friendly intercourse too, between our special envoy and the leading statesmen of America, dictated by a cordial anxiety to complete an infrangible bond of amity, cannot but be attended with beneficial results. All that both parties contend for, may not be immediately secured; but, by the reasonable concessions likely to be yielded without dishonor on either side, the main points in dispute may be so reduced in importance as to render future surrenders more advantageous to each than a dogged adherence to mere unsubstantial punctilios.

The British Parliament was to meet on the 3d of February. It is stated that the Queen has signified her intention of delivering the Royal Speech in person. It is said that the King of Prussia, and other distinguished foreigners who are expected to attend on the christening, will be present at the ceremony of the opening of Parliament.

The baptism of the Prince of Wales was to take place at St. George's Chapel, Windsor, on the 26th inst. The King of Prussia, and Ferdinand, Duke of Saxe Coburgh, were expected to be present as sponsors for the young Prince.

It is stated that in consequence of Queen Victoria having expressed some uneasiness that her son the Prince of Wales should have, during her life time, precedence of his father, it has been resolved that Prince Albert shall be immediately created King Consort, by the title and rank of his Majesty King Albert.

France.—The session of the Chambers was opened by the King, with the usual formalities, on the 30th December.

The election of M'Sauzet as President of the Chambers was considered a triumph for the Ministry.

European Treaty for the Suppression of the Slave Trade.—A treaty was signed in London, Dec. 20, by the Earl of Aberdeen on the part of Great Britain, the Count St. Aulaire on the part of France, Baron Schleintz on the part of Austria, Baron Kohler on the part of Prussia, and Baron Brunow on the part of Russia, for the prohibition of the Slave Trade, in which it is stated the trade in slaves is declared piracy, and the [illegible]

for the detection of violations of the treaty stipulated in the most extensive sense. A similar compact had been previously entered into between Great Britain and some of the minor powers.

Colt's Trial, is still in progress—the testimony not being closed. On Saturday all the particulars of the finding of the body and of the *post mortem* examination were given in evidence, and the very box, clothes, etc., were produced in Court, to the considerable annoyance—such was still the offensive smell—of audience and Court.

The lid of the box, however, was, it seems, lost, an evidence of carelessness on the part of those whose duty it should be to keep securely all the articles serving for proof in such case—that should be visited with censure, and if possible with punishment, by the Court.

The body was fully identified as that of Mr. Adams. The story of the salt in the box, however, seems to have been imaginary, the Coroner who opened it having seen nothing of the sort, and he says that it could not well have escaped his notice if there had been any.

The loss of the lid is important, as preventihg the possibility of identifying the hand writing and the material, whether paint or ink, in which the address was marked.

The testimony of Dr. *Gilman*—more connected, clear and direct, than medical testimony usually is on such occasions—made it certain that the terrible injuries of the head could not have been produced by less than several blows. If also developed the existence of a wound, of which we do not remember before to have seen any notice, behind and above the ear—a round clean hole penetrating the scull, as if by a bullet. The other wounds could all be accounted for as made by the hatchet found in Colt's room,—this round hole could not have been made by such an instrument. No explanation seems to be given of this wound.

By concent of the prisoner, the Jury were to be permitted to go to Church on Sunday.

Colt behaves with self-possession. Once, however, on Saturday, when the Mayor, among the articles he had found in Colt's room, exhibited some hair, labelled, 'hair of my brother,' and read the label, Colt was deeply agitated, and finally burst into tears.

Mrs. Adams, widow of the deceased, was examined on Saturday, and testified with great calmness *N. Y. American Monday.*

Exploring Expedition.—In accounts from the Sandwich Islands, of July 31st, we learn some facts respecting the movements of the Exploring Expedition, not before received. We take the following statements from the Sandwich Islands Polynesian. After speaking of the Expedition, and stating that it had surveyed most of the small Islands to the southward of the Sandwich Island group, it says:—

From thence they proceeded to the Samoa Archipelago, at one of which, after firing round and grape shot to disperse the natives at their settlements, they landed and burned three villages, in consequence of the refusal to deliver up a chief who had murdered an American some time previously.

From thence they went further northward, visiting and surveying the numberless islands in that direction, one of which they discovered; the inhabitants never having seen white men before, were exceedingly astonished at their appearance, and stood in great awe of them. At the King's Mill group, one of their men was murdered, and a light ensued in consequence, in which a number of natives (from 12 to 20) were destroyed.

We quote this passage with particular reference to the warlike operations of the Expedition, with the natives of the islands. A similar course seems to have been furnished here as with the natives, of the Fijee islands, where their slaughter of the inhabitants, (from 70 to 100) was so utterly reckless and horrible, that the blood runs cold at the thought of it. There were provocations, no doubt; and yet if the true story of the origin of their contentions were told, is there not reason to believe that a large share of the wrong might be found on the other side?

It is ceriainly pertinent to inquire by what authority the officers of this expedition,—which was fitted out expressly for scientific purposes—make war thus summarily, upon the defenceless inhabitants of these islands of the sea, and slaughter them like so many wild beasts? Is it not a deep stain on our character as a nation professedly Christian, that such reckless violations of all the laws of justice and humanity should be perpetrated with impunity, and without a word yet, of rebuke even, from our high authorities at home?

Proportion of the Sexes.—HAZARD'S *Commercial and Statistical Register* contains a series of Tables, carefully complied from the Census of showing the comparative male and female population of the United States, and in the several States. From these, it appears that the whole male population is as 100 to 96 52 females. The male population is 8,682,141, and the female population 8,380,425, thus giving an excess in the U. S. of 301,716 males.

Penobscot Lumbering.—There are now, says the Piscataquis Herald, 500 teams hauling Lumber into the Penobscot waters The expense of supporting these teams and 'running' the lumber will amount to one million of dollars, or two thousand dollars to each team. The stumpage at four dollars per thousand, which is about an average of the prices paid, will amount to another million of dollars. The cost of the teams is not less than $250,000. Thus there is invested in the business on the Penobscot alone, a capital of two and a quarter millions of dollars. It is estimated that these teams will get during the winter two hundred and fifty million feet of lumber, which will be an average of 500,000 feet to each team.—This lumber will be worth ten dollars a thousand at the mills which will amount to two and a half million of dollars.

MASSACHUSETTS LEGISLATURE.

Senate, Thursday, Jan. 20.—Among a great number of petitions offered was one of the Berkshire Railroad Company, for leave to intersect the West-Stockbridge Railroad, or to extend its road; it was referred to the Committee on Railroads and Canals.

The special joint committee, reported that in the opinion of that committee, the present session may terminate as early as the 1st of March next, and that no orders of notice should be made returnable later than the 14th of February next.

At 12 o'clock the Senate adjourned, in order to allow the meeting of the Board of Overseers of Harvard College, to be held at that hour in the Senate chamber.

House Jan. 20.—The presentation of petitions occupied much time. But the principal discussions of the day were about the question of allowing the use of the Hall for meetings of others than members of the Legislature. No decision was made.

Senate, Friday, 21.—An order of inquiry was passed as to the expediency of providing by law for the compensation of the General Court, as follows:—for the first 50 days attendance and services, $2 per day; from 50 to 65 days, $1 50 per day; from 65 days until the propagation of the General Court, $1 per day; to the President of the Senate, and Speaker of the House, $3 per day.

In the House, the subject of elections occupied the principal part of the day.

Senate, Saturday, Jan. 22.—The business of the Senate was unimportant.

House, Jan. 22.—Several motions and bills were disposed of, and afterwards a discussion arose on an order moved by Mr Hinckley of Barnstable, that no person be disqualified from testifying in courts on accout of his sentiments on the subject of religion.

We are told that the reading of the order excited a good deal of laughter, as Mr. Hinckley has moved a similar order for several years, with very [illegible]

The House was addressed on the subject by several persons, and among them by Mr. Park, of [illegible]ston, who, read fromthe Constitution and [illegible]d:—

'That instrument was formed without any contemplation of the existence of Atheists in the Commonwealth, that Atheists were not included in the body of citizens which were to govern themselves by it. The framers of that instrument had thought, and he thought that a man who could be so dead as to deny God's goodness or God's existence, could not have a properly balanced mind, and was not competent to sit on a jury or testify before a court. He proceeded to say that he always had prepared himself to oppose this argument of the member from Barnstable, and he pledged himself to do so in future; he would be ready to oppose his argument and his propositions with all the powers God had given him. He agreed with his collegue in preferring to dispense with the oath entirely, than to bind the Christian witness by it, and excuse the Atheist; he had rather see the Governor come to be qualified for his office, the juror take his seat in the jury box, the witness come from the very perlieus of crime and debauchery to testify on questions which involved life and happiness, and all pledge themselves on their honor alone, bound by as much of the 'pains and penalties of perjury' as they feared, in this world or another, than to make this unfair, this degrading distinction between Christian and Atheists; and this, although there had been cases where he had seen the most depraved, profligate, and criminal men, take the oath in court, and had been assured that for that one moment the consciousness of their own immortality had burst upon them, and that they were by that act compelled to speak the truth. If members would remove the restriction, let them remove all restriction, he would remove none.'

Very little business interesting to the public transacted in either House on Monday, Tuesday or Wednesday, though both branches were busily employed in the small but necessary affairs of the session.

CONGRESS.

Senate, Monday, Jan. 17.—Memorials and remonstrances on the subject of the repeal of the Bankrupt law were received and disposed of.

The Treasury Note bill was referred to the committee on Finance. The bill for the repeal of the Land bill, and also Mr. Benton's bill for the extension of the time when the Bankrupt law should take effect, were passed over.

The following are announced as the Select Committee upon the subject of the proposed Board of Exchequer:—

Messrs. Tallmadge, Preston, Bates, Walker, Evans, Merrick, Young, Rives and White.

House, Jan. 17.—The bill for the repeal of the Bankrupt law was the subject of discussion to-day. Its friends struggled for it very perseveringly, but they were overpowered. The final vote for repeal was 126 to 94.

Americans captured in Santa Fee.—The Boston Courier gives an account of the doings of Congress in regard to these citizens. It says, that 'In compliance with a call from the House of Representatives, the President has communicated to that body, certain letters from the Secretary of State to Mr. Ellis, our minister at Mexico, and others, concerning the American citizens, who accompanied the late expedition from Texas to Santa Fee, and who were supposed to have been captured, and, if still all alive, to be imprisoned in Mexico. Mr. Ellis is instructed to apply for the release of Mr. Combs of Kentucky, Mr. Kendall of New Orleans, Mr. Haywood, a youth only nineteen years of age, and all other Americans, who were made captive under similar circumstances, and with similar claims to immunity and release. Another letter from the State Department to the United States District Attorney at New Orleans, authorizes that officer to despatch a special messenger to Mexico, to aid Mr. Ellis in his efforts to procure the release of the prisoners.'

The following are extracts from the letter of instructions to Mr. Ellis.

'You will press this case [that of young Combs] with the utmost earnestness on the Mexican Government, as the Government of the United States feels itself bound to interfere, and to signify its confident expectation that the lives of American citizens will not be sacrificed, who have not intentionally done any thing of a hostile character against Mexico. Even if the conduct of young Combs was indiscreet and ill-judged, yet this Government cannot suppose that the Government of Mexico will treat him as an armed combatant found among its enemies.

You will spare no pains to impress the Mexican authorities with the feelings which would be excited in this country, if any harsh proceeding should be adopted towards this youth.

You will avail yourself of the opportunity of making to that Government the communication, to suggest that, while this Government is well disposed to maintain with strict fidelity amicable relations with the Mexican Republic, and will not attempt to screen from merited punishment any of our citizens who may be guilty of any infraction of the laws intended to preserve those relations yet that summary, sanguinary, or undue punishment of either Texans or citizens of the United States by Mexico inevitably tends to excite and foment in this country an ascerbity of feeling against Mexico which will be much more apt to defeat the supposed objects of those punishments than if the offenders were to have a fair trial, and, if then convicted, were to be punished in some proportion to their offences. You will, however, make this suggestion in a conciliatory tone, without allowing it to be supposed that this Government has any intention to dictate the policy to be adopted by that of the Mexican Republic upon this or any other subject; but, supposing their disposition towards the United States to be amicable, our wish is merely to point a way by which it seems to us that reciprocal disposition as well as the integrity of the Mexican territory may be more effectually maintained. Accustomed ourselves to regular judical proceedings, fair and full trials, and mild punishments, the opposites of these, if exercised by other Governments, always serve to check the growth of amity and good will.

Senate, Tuesday.—The Treasury note bill was reported from the House with amendments. The proposed repeal of the Bankrupt law was the principal subject of attention to day.

In the House the Committee on the Judiciary was instructed to inquire into the expediency of reporting a bill to establish a uniform system of Bankruptcy, in which the imperfections of the Act yesterday repealed by the House may be corrected and its deficiencies supplied.

Senate.—On Wednesday Jan. 19th and Thursday and Friday many petitions and remonstrances were presented on the subject of the repeal of the Bankrupt law. On both days the Treasury note bill was under discussion.

In the House on Wednesday and Thursday, but little business of much public interest was transacted.

Senate Friday, the Treasury note bill was discussed. Various amendments were proposed and rejected.

The Senate adjourned on motion of Mr. Calhoun who expressed a wish to be heard on the subject.

House.—The day was spent, says one of the Reporters, as a great many other days have been, in attempts to present petitions relating to abolition, and in the disorder and confusion which such attempts always produce. Mr Adams was, as usual, the champion of the right of petition.

ERRATA.—In Hymns Specially Adapted to Music. Hymn 1st, verse 5th, line 1st; for 'remember' read surrender. In number 4, 3d line of the last verse, for 'tread' read trace, and in the first line of No. 8

*** The subscriber would express his thanks to an aged Lady of his Society, who has contributed fifty dollars to constitute him a Life Member of the 'American Bible Society.'

Leomister, January 25, 1842.

RUFUS P. STEBBINS.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society, acknowledges the receipt of Ten Dollars from the Cambridge Port Sunday School, Rev. Mr. Muzzey's Society, by the hand of Mr. A. Bigelow, to constitute their late Superintendent, Mr. N. P. Hunt a Life Member,

MARRIAGES.

In this city, by Rev. Mr. Gray, Capt. Joshua G. Severence, to Miss Laurana B. Shattuck; Mr. Henry W. Usher, to Miss Deborah S. Cook.

On Thursday Evening, Jan. 20th, by Rev J. T. Sargent, Mr Samuel H. Porter, to Miss Susan W. Norris.

In Lexington, Missouri, December 23d, by Rev. Mr. Dodds, Samuel L. Sawyer Esq., Attorney at Law, formerly of Nashua, N. H. to Miss Mary M., daughter of Rev. Thomas Callaway, formerly of Virginia.

DEATHS.

On Friday morning, 21st inst., Mrs. Anna Jackson, relict of the late Dr. William Jackson, aged 74.

In East Boston, on Sunday last, Josiah W., youngest son of Josiah and Catharine Kenfield, aged 3 years and 2 mos.

In Boulogne in France, Nov. 17th 1841, Andrew Belcher, Esq. aged 78, formerly an eminent merchant in Halifax Nova Scotia, and a member of the Executive Counsil of that Province.

In St. Croix, West Indies, of Consumption on Christmas morning, George James, oldest son of Geo. Fuller, Esq. Medford, aged 26. A very large circle of friends and acquaintances both in this city, and New York, bewail this premature bereavement.

TEN COPIES A YEAR FOR $10.

THE handsomest and cheapest periodical for the young! EVERY YOUTH'S GAZETTE, illustrated by elegant engravings, to be published every Saturday.

On Saturday, the 22d day of January, will be commenced the cutting and publishing of a new weekly paper, which will be called 'Every Youth's Gazette.' It will be of the quarto form, containing eight pages similar to the New York Mirror. Every number will be embellished with beautiful pictures, of an instructive and pleasing character. The contents will be, for the most part, original, and adapted to the wants and capacities of youthful readers. Not only will the exclusive services of an accomplished Editor be given to the work, but the talents of many popular writers will be enlisted in its support.

All the new popular works for children which appear in England will be obtained; and from these the best articles will be chosen and published entire in the columns of the Gazette, together with the engravings by which they may be illustrated. Thus, in our catalogue of contributors, there will by many names, dear and familiar to the young—Miss Edgeworth, Mrs. Hoddani, Mary Howitt, Miss Martineau, Mrs. Barwell, Miss Mitford, Mrs. S. C. Hall, Joanna Baillie, Mrs. Southey, Miss Coleridge, and others. Thus, at a price *far less* than that for which such works could be reprinted in the shape of books in this country, will the most excellent treatises and stories for the young be presented.

Arrangements will also be made to obtain original articles by Lvor[illegible] American authors.

A pure moral tone will pervade every sentence of the new periodical. Every thing like sectional, sectarian, or political bias will be sedulously avoided. In fine, the journal will be adapted to the tastes and capacities of all children, and thus merit its name.

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TERMS.

To place Every Youth's Gazette within the means of all the girls and boys in the country, it will be sold to subscribers at the following low rates: For one copy sent to any part of North America, $2 a year; for two copies $3; for four copies $5; for ten copies $10—*always to be paid in advance.* When 4 copies for $5, or 10 copies for $10, are ordered, the remittance must be made in current money, of New York or New England—and the papers directed to one address.

Letters on business, and all communications to be addressed to 'The Editor of the Youth's Gazette, 30 Ann street, New York,' franked or post-paid.

GERMAN BOOKS.—Follen's German Grammar; Follen's German Reader—German Dramas, from Schiller and Gothe, for the use of people learning the German language—for sale at SIMPKINS'S, 21 Tremont Row. j29

MAN A SOUL: or The Inward and the Experimental Evidences of Christianity; by A. B. Muzzey. CONTENTS: Matter and Spirit; The Testimony of Consciousness; The Outer and Inner Man; The Scripture Estimate of the Soul and the Body; The Proper Kind of Evidence for Religion; The Faith of the Affections; The Soul the Test of External Evidence; The Soul Recognizes a Law; God seen in and by the Soul; The Soul Perceives its own Immortality; The Inspiration of the Almighty Universal.

Just published and for sale by WM. CROSBY & Co. 118 Washington st. j29

(Notices of the work.)

'It is written in a sincere spirit, and the arguments used to sustain the position of the writer are expressed clearly, tersely, and forcibly. It can be read with profit by those who wish for facts and reasons to legitimate their faith, and place it on a philosophical basis.'—*Times.*

'The important subject of this excellent treatise is handled in a serious and thoughtful manner, being an argument against infidelity from consciousness, faith, and inspiration.'—*Transcript.*

'It is an interesting and powerful attempt to bring closely home to the mind of the reader the great truths which relate to our spiritual nature.'—*Daily Adv.*

'We cordially recommend it to every thinking mind.'—*Evening Gazette.*

'We commend this little volume to all who have souls.'—*Bay State Democrat*

PERIODICALS PER BRITANNIA.—Dublin Medical Journal—Lancet—Mechanic's Magazine—Intellectual Repository—Medical Gazette—The Pulpit—Foreign Quarterly Review—Maps published by the Society for the Diffusion of Useful Knowledge—Baptist Magazine—Evangelical Magazine—Sabbath School Teacher—Engineer and Architect's Journal—&c. &c.

For sale by W. D. TICKNOR, Agent corner of Washington and School sts. jan 29

DECORATIONS for Parks and Gardens.—Designs for gates, garden seats, alcoves, temples, baths, lodges, prospect towers, green-houses, etc.—also, a hot-house and hot-wall, with the plans and scales on 55 plates.

Just received for sale at TICKNOR'S, corner of Washington and School streets. j29

CAPITAL PUNISHMENT.—Report in favor of the Abolition of Capital Punishment by law, made to the Legislature of New York, April 14, 1841, by John L. O'Sullivan, Member from the city of N. Y.—2d ed.

Just received and for sale by W. D. TICKNOR, Agent, corner of Washington and School sts. j29

NEW & VALUABLE WORKS.—The Poultry Yard—A Practical view of the best method of selecting, rearing, and breeding, the various species of Domestic Fowl, by Peter Boswell, first American edition, just published—a treatise on the theory and practice of Landscape Gardening, adapted to North America, with a view to the improvement of country residences, by A. J. Downing, illustrated with numerous engravings. 1vol 8vo.

The Theory of Horticulture, or an attempt to explain the principal operations of Gardening upon Physiological principles by J. Lindley, 18mo.

Lockhart's Spanish Ballads—Ancient Spanish Ballads—historical and romantic, translated with notes by J S Lockhart, Esq. 1st American edition—new vol. of Discourses by Dr Dewey; Discourses on Human Life, by Orville Dewey—Hawthorne's Twice Told Tales, in 2 vols 12 mo—for sale by j29 J MUNROE & CO, 134 Washington st

BOOKS—Waverley Novels, 27 vols, neat bindings; Mrs Heman's Poetical works, with a memoir by her Sister, 7 vols—visit to Northern Europe, by Rob't Baird, with maps and engravings—Pantology, a systematic survey of human knowledge—Smyth's Lectures on modern history, with a preface, by Jared Sparks—Primmer of Reading and Drawing, by Mary T. Peabody—for sale at SIMPKINS'S, 21 Tremont Row. j29

WARE'S INQUIRY—An Inquiry into the Foundation, Evidences, and Truths of Religion, by Henry Ware, D. D., late Professor of Divinity in Harvard College, in 2 volumes, 12 mo—published and

THE SUNDAY SCHOOL PRESENT—A collection of Stories from the Portfolio of an Ex-Superintendent. Intended as a gift from teachers to their classes, or as a Sunday School Book—just published and for sale by WM CROSBY & CO, 118 Washington st j29

VALUABLE REGISTER FOR 1842. JAMES LORING, 132 Washington st. has just published the Massachusetts Register for 1842, containing the Bankrupt Law, the New Tariff of U. S. with the Tariff Law of 1841, the State Legislature, the 27th Congress, the Army and Navy Officers, Consuls, Militia Officers, City Officers of Boston, Salem & Lowell, Ministers, Colleges, Charitable Societies, Banks & Insurance Companies, Post Masters, Justices, Lawyers, Census of U. S. and of Towns in Mass. and a list of Members of the Mass. Medical Society, &c. &c.

ELLIS'S MEDICAL FORMULARY—sixth edition, revised and extended, by Samuel G. Morton. This day received and for sale by W. D. TICKNOR, Agent, corner of Washington and School streets. j29

NEANDER'S CHURCH HISTORY.

HISTORY of the Planting and Training of the Christian Church by the Apostles. By Dr. Augustus Neander, Professor of Theology in the University of Berlin, translated under the author's sanction from the third edition of the original German, by J. E. Ryland.

[From Professor Stuart.]

The undersigned has often had occasion to consult Neander's History of the Primitive Church, and is somewhat familiar with the contents and character of the book. Like most of Neander's productions, it exhibits evidence of much study and reflection. The facts stated are such as can for the most part be depended on; the spirit of the work is gentle and kind. It cannot be reasonably doubted that the author felt a deep interest in his subject, nor that the tendency of the work in the main is evangelical. With some of his opinions in respect to the *authorship* of a part of the New Testament books, I cannot agree; nor am I persuaded that his acquaintance with sacred literature and criticism will well compare with his knowledge of ecclesiastical history and usages. Still, the book is replete with important information, and may be read with great profit by such as wish to push their inquiries as far as may be into the ecclesiastical history of early times. The price of it puts it within the reach of many who can profit by it.

M. STUART.

Theological Seminary, Andover, Jan. 17, 1842.

The above work is for sale by TAPPAN & DENNET 114 Washington street. jan 24

TRACT FOR JANUARY. NO. 174.—Domestic Worship by Rev. Caleb Stetson being Tract 174 of A U. A Just published by JAMES MUNROE & CO, 134 Washington st. jan 29

COPARTNERSHIP NOTICE.—The Copartnership heretofore existing between the subscribers under the firm of JAMES MUNROE & C

POETRY.

[From the Hingham Patriot.]

These beautiful lines were composed by Miss Mary Gardner a Teacher of one of the common schools in Hingham.

'Graves are but mountain-peaks of a new and distant world.'—JEAN PAUL.

Beautiful, most beautiful this thought,—it
Thrills my heart with rapture, and fills my eyes
With tears of holy joy,—such tears, perhaps,
As angels love to shed.

O, Faith!—why is
Thy wing so weak, so cumbered with vile clay?
Why, as I oft have wept and watched and prayed,
To keep the loved ones from the grasp of death,—
As I have shrunk to see the cold clod pressed
On the heart that cherished my first being,—
As I have wandered in the home of Death,
And poured my bitterest tears upon the
Relentless sod, has thy sweet voice been still,
Or breathed so faintly that its utterance
Had not the power to soothe and heal my grief?
Why thy sight so dim, it may not discern
The glorious words, which Genius reads on
Every thing around?

Come with thy twin sister
Hope, and we now will walk amid the graves,—
Not to weep that dust *is* gathered unto
Dust, nor yet to shudder, and feel despair
At heart, that here the whole vast family
Of man, must come to sleep their 'last long sleep',—
But, rising these hill-tops of a better
Land, plume the weary wing, and catch new strength;
To soar away, and walk among the stars,
And hear the song of seraphim, and gaze
On angel faces, which once smiled on us
Below;—and with these blessed visions cheer
My soul, and nerve me too, to tread unscathed
The thorny path, to do, endure and trust,
That when the struggle's over, my tried soul,
May, through the portals of the grave ascend,
To bask in light around the throne of God.

Hingham, Dec. 1841.

For the Register and Observer.

'WHY WILL YE DIE.'

BY C. F. ORNE.

Wake slumberer awake!
Sleeper awake, arise!
Lose no more time in idle dreams,
Chase slumber from thine eyes.

In hours of idle ease,
Our lives we may not spend,
No! they were given for higher aims,
And for a nobler end.

Triflers 'mid fashion's toys,
Foolish and weak and vain!
When all these air-blown bubbles burst
Oh, what will be your gain?

Ye who have worshipped gold,—
Put in fine gold your trust,—
Who've laid up treasures on the earth,
And hoarded shining dust;—

Who have oppressed the poor,
And robbed the widows' store,—
Who would have coined their very hearts,
To heap your coffers o'er;—

Repent in deep remorse!
A day of wrath is nigh,
For God will hear the widow's prayer,
The lonely orphan's cry.

Ye who have basely knelt
At Falsehood's evil shrine,
Like serpents, sought with venomed coil
Your victims to entwine.

Oh! be ye warned in time,
From this great sin depart!
Know that God hates the lying lip,
And the deceitful heart.

Ye, who with impious brow
The Omnipotent defy,—
Who fill the *scorner's* fearful seat,
The 'Crucified' deny.—

When heaven and earth give proof
Of one o'er ruling mind,
Oh, wo! that living men should be
Thus miserably blind!

Oh! lift your earth-bent eyes
The day-spring glows on high:
Be humbled to the dust in prayer,
For oh! why will ye die?

Humbly his yoke recieve,
At Jesus' feet kneel low;
Then, though your sins as scarlet are,
They shall be white as snow.

EXCELSIOR.

BY HENRY W. LONGFELLOW.

The shades of night were falling fast,
As through an Alpine village passed
A youth, who bore, 'mid snow and ice,
A banner with the strange device
Excelsior!

His brow was sad, his eye beneath,
Flashed like a falchion from its sheath;
And like a silver clarion rung
The accents of that unknown tongue,
Excelsior!

In happy homes he saw the light
Of household fires gleam warm and bright:
Above, the spectral glaciers shone,
And from his lips escaped a groan,
Excelsior!

'Try not the Pass!' the old man said;
'Dark lowers the tempest overhead,
The roaring torrent is deep and wide!'
And loud that clarion voice replied
Excelsior!

'Oh, stay,' the maiden said, 'and rest
Thy weary head upon this breast!'
A tear stood in his bright blue eye,
But still he answered, with a sigh,
Excelsior!

'Beware the pine tree's withered branch!
Beware the awful avalanche!'
This was the peasant's last good night,
A voice replied far up the height,
Excelsior!

At break of day, as heavenward
The pious monks of Saint Bernard
Uttered the oft repeated prayer,
A voice cried through the startled air
Excelsior!

A traveller by the faithful hound,
Half buried in the snow was found,
Still grasping in his hand of ice
That banner with the strange device
Excelsior!

There in the twilight cold and gray,
Lifeless, but beautiful he lay,
And from the sky serene, and far,
A voice fell, like a falling star!
Excelsior!

MISCELLANEOUS.

FANCY'S SHOW BOX.

Morality.

What is guilt? A stain upon the soul. And it is a point of vast interest, whether the soul may contract such stains, in all their depth and flagrancy, from deed which may have been plotted and resolved upon, but which, physically, have never had existence. Must the fleshly hand, and visible frame of man, set its seal to the evil designs of the soul, in order to give them their entire validity against the sinner? Or, while none but crimes perpetrated are cognizable before an earthly tribunal, will guilty thoughts—of which guilty deeds are no more than shadows, will these draw down the full weight of a condemning sentence, in the supreme court of eternity? In the solitude of a midnight chamber, or in a desert, afar from men, or in a church, while the body is kneeling, the soul may pollute itself even with those crimes, which we are accustomed to deem altogether carnal. If this be true, it is a fearful truth.

Let us illustrate the subject by an imaginary example. A venerable gentleman, one Mr. Smith, who had long been regarded as a pattern of moral excellence, was warming his aged blood with a glass or two of generous wine. His children being gone forth about their worldly business, and his grand-children at school, he sat alone, in a deep, luxurious arm-chair, with his feet beneath a richly carved mahogany table. Some old people have a dread of solitude, and when better company may not be had, rejoice even to hear the quiet breathing of a babe, asleep upon the carpet. But Mr. Smith, whose silver hair was the bright symbol of a life unstained, except by such spots as are inseparable from human nature, he had no need of a babe to protect him by its purity, nor of a grown person, to stand between him and his own soul. Nevertheless, either Manhood must converse with Age, or Womanhood must soothe him with gentle cares, or Infancy must sport around his chair, or his thoughts will stray into the misty region of the past, and the old man be chill and sad. Wine will not always cheer him. Such might have been the case with Mr. Smith, when, through the brilliant medium of his glass of old Maderia, he beheld three figures entering the room. These were Fancy, who had assumed the garb and aspect of an itinerant showman, with a box of pictures on her back; and Memory in the likeness of a clerk, with a pen behind her ear, an ink-horn at her button-hole, and a huge manuscript volume beneath her arm; and lastly, behind the other two, a person shrouded in a dusky mantle, which concealed both face and form. But Mr. Smith had a shrewd idea that it was Conscience.

How kind of Fancy, Memory, and Conscience, to visit the old gentleman, just as he was beginning to imagine that the wine had neither so bright a sparkle, nor so excellent a flavor, as when himself and the liquor were less aged! Through the dim length of the apartment, where crimson curtains muffled the glare of sunshine, and created a rich obscurity, the three guests drew near the silver-haired old man. Memory, with a finger between the leaves of her huge volume, placed herself at his right hand. Conscience, with her face still hidden in the dusky mantle, took her station on the left, so as to be next his heart; while Fancy set down her picture-box upon the table, with the magnifying glass convenient to his eye. We can sketch merely the outlines of two or three, out of the many pictures, which at the pulling of a string, successively peopled the box with the semblances of living scenes.

One was a moonlight picture; in the back ground, a lowly dwelling; and in front, partly shadowed by a tree, yet besprinkled with flakes of radiance, two youthful figures, male and female. The young man stood with folded arms, a haughty smile upon his lip, and a gleam of triumph in his eye, as he glanced downward at the kneeling girl. She was almost prostrate at his feet, evidently sinking under a weight of shame and anguish, which hardly allowed her to lift her clasped hands in supplication. Her eyes she could not lift. But neither her agony, nor the lovely features on which it was depicted, nor the slender grace of the form which it convulsed, appeared to soften the obduracy of the young man. He was the personification of triumphant scorn. Now, strange to say, as old Mr. Smith peeped through the magnifying glass, which made the objects start out from the canvass with magical deception, he began to recognize the farm-house, the tree, and both the figures of the picture. The young man in times long past, had often met his gaze within the looking-glass; the girl was the very image of his first love—his cottage love—his Martha Burroughs! Mr. Smith was scandalized. 'Oh, vile and slanderous picture!' he exclaims. 'When have I triumphed over ruined innocence? Was not Martha wedded, in her teens, to David Tompkins, who won her girlish love, and long enjoyed her affection as a wife? And ever since his death, she has lived a respectable widow!' Meantime, Memory was turning over the leaves of her volume rustling them to and fro with uncertain fingers, until among the earlier pages, she found one which had reference to this picture. She reads it, close to the old gentleman's ear; it is a record merely of sinful thought, which never was embodied in an act; but, while Memory is reading, Conscience unveils her face, and strikes a dagger to the heart of Mr. Smith. Though not a death-blow, the torture was extreme.

The exhibition proceeded. One after another, Fancy displayed her pictures, all of which appeared to have been painted by some malicious artist, on purpose to vex Mr. Smith. Not a shadow of proof could have been adduced, in any earthly court, that he was guilty of the slightest of those sins which were thus made to stare him in the face. In one scene, there was a table set out, with several bottles, and glasses half filled with wine, which threw back the dull ray of an expiring lamp. There had been mirth and revelry, until the hand of the clock stood just at midnight, when Murder stept between the boon companions. A young man had fallen on the floor, and lay stone dead, with a ghastly wound crushed into his temple, while over him, with a delirium of mingled rage and horror in his countenance, stood the youthful likeness of Mr. Smith. The murdared youth wore the features of Edward Spencer! 'What does this rascal of a painter mean?' cries Mr. Smith, provoked beyond all patience. 'Edward Spencer was my earliest and dearest friend, true to me as I to him, through more than half a century. Neither I, nor any other, ever murdered him Was he not alive within five years, and did he not, in token of our long friendship, bequeath me his gold-headed cane, and a mourning ring?' Again had Memory been turning over her volume, and fixed at length upon so confused a page, that she surely must have scribbled it when she was tipsy. The purport was, however, that, while Mr. Smith and Edward Spencer were heating their young blood with wine, a quarrel had flashed up between them, and Mr. Smith, in deadly wrath, had flung a bottle at Spencer's head. True, it missed its aim, and merely smashed a looking-glass; and the next morning, when the incident was imperfectly remembered, they had shaken hands with a hearty laugh. Yet, again, while Memory was reading, Conscience unveiled her face, struck a dagger to the heart of Mr. Smith, and quelled his remonstrance with her iron frown. The pain was quite excruciating.

Some of the pictures had been painted with so doubtful a touch, and in colors so faint and pale that the subjects could barely be conjectured. A dull, semi-transparent mist had been thrown over the face of the canvass, into which the figures seemed to vanish, while the eye sought most earnestly to fix them. But, in every seene, however dubiously portrayed, Mr. Smith was invariably haunted by his own lineaments, at various ages, as in a dusty mirror. After poring several minutes over one of these blurred and almost indistinguishable pictures, he began to see, that the painter had intended to represent him, now in the decline of life, as stripping the clothes from the backs of three half-starved children. 'Really, this puzzles me!' quoth Mr Smith, with the irony of conscious rectitude. 'Asking pardon of the painter, I pronounce him a fool, as well as a scandalous knave. A man of my standing in the world, to be robbing little children of their clothes! Ridiculous!'—But while he spoke, Memory had searched her fatal volume, and found a page, which, with her sad, calm voice, she poured into his ear. It was not altogether inapplicable to the misty scene. It told how Mr Smith had been grievously tempted, by many devilish sophistries, on the ground of a legal quibble, to commence a lawsuit against three orphan children, joint heirs to a considerable estate. Fortunately, before he was quite decided, his claims had turned out nearly as devoid of law, as justice. As Memory ceased to read, Conscience again thrust aside her mantle, and would have struck her victim with the envenomed dagger, only that he struggled, and clasped his hands before his heart. Even then, however, he sustained an ugly gash.

Why should we follow Fancy through the whole series of those awful pictures? Painted by an artist of wondrous power, and terrible acquaintance with the secret soul, they embodied the ghosts of all the never-perpetrated sins, that had glided through the life-time of Mr. Smith. And could such beings of cloudy fantasy, so near akin to nothingness, give valid evidence against him, at the day of judgment? Be that the case or not, there is reason to believe, that one truly penitential tear would have washed away each hateful picture, and left the canvass white as snow. But Mr. Smith at a prick of Conscience too keen to be endured, bellowed aloud, with inpatient agony, and suddenly discovered that his three guests were gone. There he sat alone, a silver-haired and highly venerated old man, in the rich gloom of the crimsoned-curtained room, with no box of pictures on the table, but only a decanter of most excellent Madeira. Yet his heart still seemed to fester with the venom of the dagger.

Nevertheless, the unfortunate old gentleman might have argued the matter with Conscience, and alleged many reasons wherefore she should not smite him so pitilessly. Were we to take up his cause, it should be somewhat in the following fashion. A scheme of guilt, till it be put in execution, greatly resembles a train of incidents in a projected tale. The latter, in order to produce a sense of reality in the reader's mind, must be conceived with such proportionate strength by the author as to seem, in the glow of fancy, more like truth, past, present, or to come, than purely fiction. The prospective sinner, on the other hand, weaves his plot of crime, but seldom or never feels a perfect certainty that it will be executed. There is a dreaminess diffused about his thoughts; in a dream, as it were, he strikes the death-blow into his victim's heart, and starts to find an indelible blood-stain on his hand. Thus a novel-writer, or a dramatist, in creating a villain of romance, and fitting him with evil deeds, and the villain of actual life, in projecting crimes that will be perpetrated, may almost meet each other, half way between reality and fancy. It is not until the crime is accomplished, that guilt clenches its gripe upon the guilty heart and claims it for its own. Then, and not before, sin is actually felt and acknowledged, and, if unaccompanied by repentance, grows a thousandfold more virulent by its self-consciousness. Be it considered, also, that men often over-estimate their capacity for evil. At a distance, while its attendant circumstances do not press upon their notice, and its results are dimly seen, they can bear to contemplate it. They may take the steps which lead to crime, impelled by the same sort of mental action as in working out a mathematical problem, yet be powerless with compunction, at the final moment. They knew not what deed it was, that they deemed themselves resolved to do. In truth, there is no such thing in man's nature, as a settled and full resolve, either for good or evil, except at the very moment of execution. Let us hope, therefore, that all the dreadful consequences of sin will not be incurred, unless the act have set its seal upon the thought.

Yet, with the slight fancy-work which we have framed, some sad and awful truths are interwoven. Man must not disclaim his brotherhood, even with the guiltiest, since, though his hand be clean, his heart has surely been polluted by the flitting phantoms of iniquity. He must feel, that, when he shall knock at the gate of Heaven, no semblance of an unspouted life can entitle him to entrance there. Penitence must kneel, and Mercy come from the foot-stool of the throne, or that golden gate will never open!

THE LAMP.

A youth was once walking along in the obscure passages of an ancient building. The place was rough and dark, and in some parts he could hardly discern the objects around him. Several times he ran against the stone pillars or projections that came in his way, and severely wounded his flesh. In one instance, he was plunged headlong down a flight of steps, and at last he fell into a pit. From this he extricated himself with much difficulty, and he was so disheartened that he burst into tears.

While he stood weeping in the dark passage, a door opened in the floor, through which a flood of light burst forth, and immediately a lovely female was before him. She had a winning smile upon her face, and asked in gentle tones what he desired?

'Give me a lamp—pray give me a lamp!' said the boy, 'to guide me through this labyrinth!' No sooner was the request made, than it was granted; a lamp was in the boy's hand, and the fairy image disappeared.

The youth now tripped gaily forward, but pretty soon he ran so fast that the light of the lamp was nearly extinguished, and several times he suffered the same injuries he had done before he received it. At last, he proceeded so rapidly, in his impatience to get forward, that the lamp went out, and left him to grope his way in total darkness.

There is a meaning in this fable, if we desire to find it; the lamp may be likened to reason, which God has given as our guide in life. This is the light to show us the dangers and evils that beset our path. If we bear it steadily, it will continue bright, and serve us effectually; but if we become impatient, if we allow our passions to hurry us onward, the light of the lamp will grow dim, and in some moment of excess it will go out, leaving us in obscurity or total darkness. How often does it happen that the passions of men completely blind them; how often is the lamp of reason blown out in the haste and violence of our wishes, our prejudices, or our resentment!

CONSISTENCY.

Consistency is often called a jewel, and praised as a rare virtue; whilst its opposite is often regarded as a weakness, and denounced as a sin. Now we have some doubts whether consistency deserves all the commendation it receives, and whether it is to a man's honor never to change his opinions.—If he changes them very frequently, or without assigning fair reasons for 'altering his mind,' why, he may, perhaps, be suspected of having a weak head or an accommodating conscience. If he be evidently a 'Vicar of Bray,' as such let him be despised. But, after all, is not too much stress laid on consistency—and are not many slow to confess that new light has dawned upon them, from fear of being charged with fickleness? Is it to a man's credit, that he thinks today precisely as he thought twenty years since, and will, in all probability, continue to think so for twenty years to come? Is there no such thing as progress? May not a man *grow*? Do we get all truth, and see things just as they are, at once? The obstinate and the bigoted may stand forever on the same spot; but he who thinks and inquires, will not, perhaps, always hold precisely to the same creed in regard to anything. Something of what is censured as inconsistency, is indicative of a fine and rightly organized mind: and when an individual boasts that he has always thought so and so, and means to continue to think so and so, we should as soon take a stone post for a counsellor, as take him. We once heard an anecdote of an old minister, that is to the point: After meeting, on a certain Sunday, a hearer said to him,—'Why, Doctor, your sermon this morning was not consistent with the one you preached some time ago,' 'How long ago,' asked the Doctor. 'Why, six months or more.' 'Ah, my good friend,' was the reply, 'I think I do pretty well, if I contrive to keep my inconsistencies six months apart. Now making all due allowance for the license of a joke, the venerable Doctor was in the right. A man should never be afraid of changing his opinions, when he sees reason for so doing. All he should be anxious about, is the truth. Consistency in virtue, consistency in the desire to avoid error, consistency in seeking bravely and earnestly for more light, is commendable; but unless you wish to turn a man into a mill horse, or have the world stop where it now is, let not change of opinion when it is honest and probably made for good reasons, be condemned as a crime. It is easy enough to distinguish between the turn-coat and weather-cock, and the seeker after truth. They may both be found more or less inconsistent; but change in the former deserves contempt—in the latter respect. A man who is moving forward, will always seem to those who stand still, to be guilty of contradiction, when, in fact, he has only been advancing nearer and nearer to the truth. Besides, one who is not afraid of changing his opinions, is generally the most likely to retain them.—Being fair minded, he gets, at the outset, the truest views, and so finds no occasions to abandon them. The most consistent man we ever knew, was one who was accustomed to say, 'I will not engage to believe, an hour hence, as I do now: and I should have little confidence in the judgment of a man that would.' The only consistency worth carring about, is, we repeat, a consistent love of truth.—*Newburyport Herald.*

DUKE OF ATHOL.

The estate of the present Duke of Athol, Mr Colton informs us, 'is immense, running in one direction more than seventy miles. On his estate there are thirty six miles of private road for a carriage and more than sixty miles of well made walks which are being extended every year. These roads and paths being made for pleasure, are laid through the most picturesque and romantic scenery; along the river's bank, up the glen, cut in the steep sides of the mountains and over their tops, and along the margin of the precipitous cliffs—now into the forest gloom—now opening on a boundless prospect, or some sweet vale, now bursting on a waterfall and next along the side of a murmuring brook. The father of the present Duke began in his life time, one of the most magnificent palaces in the kingdom.—It is said that in the estimate of the cost of the edifice, the single item of raising the walls and putting on the roof, together with the materials, would have been one hundred thousand pounds, about five hundred thousand dollars.'

Do you envy the possessor of all this wealth?

For more than thirty years he has been in a lunatic asylum of London.

ANECDOTE.

Mr. Sparks, during a course of lectures on the History of the Colonies, which he is delivering in New York, related the following anecdote: 'Although it was unlawful for the Colonies to coin money, that being one of the prerogatives of the Crown, in 1662 Massachusetts stamped and issued shillings and sixpences. Their appearance did not speak very highly of the condition of the arts. They bore upon one side the impress of a tree or shrub called the pine tree, which gave the name to the coin—although it was as difficult to conceive the reason for this cognomen, as it would puzzle a botanist to explain what species of tree it resembled. An anecdote on this point might be worth relating. A gentleman of the colonies having an audience with his Majesty, the King expressed his indignation at the presumption of the Colonies in usurping his prerogative in issuing coin. A number of the Massachusetts coin were shown to him, and after regarding them attentively for a few minutes, he inquired what kind of a tree was intended to be represented upon them. The gentleman replied 'it is the royal oak which was the means of preserving your Majesty's life.' This proof of royalty was perfectly satisfactory, and no more complaints were made of the Massachusetts Mint.'

NEW PUBLICATIONS.—Just received. Sketch from a Student's Window, by S. G. Goodrich; Monaldi, by Washington Allston; Pictorial Robinson Crusoe; Pictorial Vicar of Wakefield; Tales and Souvenirs of a Residence in Europe; Glory and Shame of England; Mrs Sigourney's Poems, new edition; Stanley Thorn; Lives of British Lawyers; Lyell's Elements of Geology; do Principles of do; Heber's Poems; Milman's History of Christianity; Howitt's Book of the Seasons; Arthur Cassyl; Memoir of Madame Lafarge; Mrs Austin's German Prose Writers; Early English Church; Lay Baptism; Mrs Lee's new volume of Tales, &c. &c. &c. Just published and for sale by
WM. CROSBY & CO.
nov 20 118 Washington st.

PRESENTS.

ANNUALS.—English and American Annuals, beautifully illustrated.
Juvenile Books—A large assortment of new and beautiful Juvenile Books—beautiful miniature editions of the Standard Poets, and Token of Friendship—Token of Remembrance—with other valuable works, in elegant bindings
Bibles—A good assortment of Bibles, and Book of Common Prayer, in extra bindings.
Also—Portfolios—Dissected Pictures and Maps—for sale at SIMPKIN'S Book and Stationary Rooms, 21 Tremont Row jan 1

CORK SOLE BOOTS.—A few cases of this excellent article this day received. Also, a prime article of water proof Boots, with a large assortment of sowed and pegged Boots, constantly on hand and at very low prices by T. H. BELL, 155 Washington st. directly opposite the Old South Church. j1-1mis

RECEIVED at TICKNOR, Agent corner of Washington and School sts.
Mrs. Sigourney's Poems, illustrated—a new edition. In the present edition numerous additions and corrections have been made, and many poems now for the first time published, inserted.
New Volume of Sermons; by Orville Dewey.—Discourses on Human Life; by Orville Dewey, Pastor of the Church of the Messiah in New-York.
Catlin's Work.—Letters and Notes on the manners, customs and condition of the North American Indians; by George Catlin, in 2 vols, with 400 illustrations, carefully engraved from his original paintings.
New and cheap Game for Children.—American Historical Cards—being a set of questions and answers relating to American History and the Government of the United States; designed for the instruction and amusement of young persons. Price 25 cents. d 29.
Longfellow's Ballads.—Ballads and other Poems; by Professor H. W. Longfellow, author of Voices of the Night, etc.

SAVINGS BANK.

THE Savings Bank for Seamen and others, No. 1 Tremont Row, is open daily, from ten A. M. to one P. M. This Institution is especially intended to afford greater facilities for a safe and profitable investment of the earnings of Seamen, and of others connected with a sea faring life, but it is also designed for *all classes* in the community, and is open to *all*, thus enabling the industrious and frugal, by commencing early in life with saving a few dollars, to make a provision for time of need. Parents may here accumulate a fund for their children, or by making them depositors, teach them the advantages of saving habit, and thus inculcates a lesson of prudence and economy which will be remembered through life.
Deposites made at any time during the quarter ending on the second Wednesday of January, April, July and October, will be put upon interest on the second Wednesday of the quarter succeeding the Deposit.
☞ Money deposited on or before the second Wednesday of January next, will be put upon interest at that time.
SAMUEL H. WALLEY, Jr. Treasurer.
dec 14 3t

BLANKETS—At the One Price Store, 28 Washington st., may be found Bed Blankets of a superior qnality. Among which are the Silk bound Bath, of a large size. Families in want of this articlere assured that they are offered at the verylowest pricesnitable for Just received another lot stout Cassimeres. nov 20

NEW BOOKS.—'Which is the Wiser' by Mar Howitt; will shortly be published by JAME MUNROE & CO., No. 134 Washington street. d2 5

AMERICAN ANNUALS.—The Gift, 12 elegant plates, beautifully bound—The Token, 12 plates —The Gem of Superfine Plates—Friendship's Offering —Rose of Sharon—The Rose—Dahlia—Violet—Lady's book of Flowers and Poetry—Youth's Keepsake —Annualette, &c., &c.,—Beautiful Editions of Standard Works, mostly Illustrated—English and American—The Waverley Gallery, 40 plates, bound in superior Turkey—Shakspeare Gallery, 36 plates, Byron Gallery, 24 plates—Eliza Cooks Poems, Illustrated—Rogers Italy and Poems—Rogers Campbell—Montgomery—Hemans—Wordsworth—Burns—Morse —Kirke White—Milton—Shakspeare—Scott—&c. &c.
OXFORD BIBLES.—A very complete and extensive variety of splendid Oxforrd Bibles, Testaments and Prayers.
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SAXTON & PEIRCE Booksellers, 133 1-2 Washington st. jan 1

SPLENDID ENGLISH BOOKS for Christmas and New Year's Presents. For saleby JAMES MUNROE & Co., a large assortment of beautiful English and American Books in richest binding many of them illustrated with beautiful engravings among them are the following.
Cowper, a new edition, 2 vols. 8 vo., numerous engravings.
Book of the Passions, by James, 8 vo., numerous engravings.
Book of Gems, 2 vols. 8vo., numerous engravings.
The Four Gospels in French, 8vo., numerous engravings.
Roger's Poems and Italy, 2 vols., numerous engravings.
Beauties of Byron, 8vo., Byrons Gallery, numerous engravings.
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Beautiful miniature editions of Coleridge, Goldsmith, Gray, Thomson, Campbell, Rasselas, Milton, 6 vols.
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Shakspeare, 1 vol. 7 vols. and 10 vols., &c.
For sale at 134 Washinton street, opposite Schoo street. j1

CHRISTMAS AND NEW YEAR'S PRESENTS —WM. CROSBY & Co., No. 118 Washington st. have for sale a complete assortment of Books, suitabl for Christmas, New Year's and Birth day presents—among which are; the English and American Annuals splendid editions of Standard Works; elegant copies the Poets; the best editions of the Bible; Books Common Prayer, &c. together with all the Miscellaneo publications of the day.
JUVENILE DEPARTMENT.
WM. C. & CO., have just published a number most beautiful Juveniles for presents, among which ar —The Youth's Keepsake; Annulette; Child's Token Christmas Eve., &c. They have also for sale nearly a the new books for children, which have been used thi season, and are constantly adding to their assortment other articles suitable for Gifts, such as Directed Maps Pictures, Gold and Silver Pencil Cases, &c. for sale a above. d25

BOSTON ALMANAC.—This useful annual for 1842, contains 128 pages filled with information, of great benefit to those who visit Boston, either for business or pleasure. Also the names of all the persons in business in Boston, a list of the streets, wharves, public buildings, stage routes, &c; besides a full compendium or all the important events, which have happened throughout the country during the past year. j12

LONGFELLOWS BALLAD.—Ballads and the Poems, by Henry W. Longfellow; Author of the Voices of the Night, &c. This day published and for sale by JAMES MUNROE & CO., 134 Washington st. d25

CHRIST AND HIM CRUCIFIED.—Two Sermons preached in the Bulfinch St. Church, on Sunday, Nov. 29, 1841, being the close of the second year of the Ministry of the Pastor, by Frederick G. Gray, with an Appendix, this day published by JAMES MUNROE & CO., 134 Washington street. d25

NEW AND ENTERTAINING BOOKS of a Moral and Religious character, for young people; selected with care, suitable for Christmas and New Year's Gifts, Sabbath and District School Libraries, for sale by TAPPAN & DENNET, 114 Washington street.
P. S. Clergymen, Sabbath Schools, &c. supplied at trade prices. d25

LIST OF LONDON ANNUALS, for sale by TAPPAN & DENNET, 114 Washington street.—The Gallery of Beauty or Court Queen Victoria, quarto; the Beauties of Flora, Colored plates, quarto; the Book of Beauty, 1842; the Drawing Room Scrap Book, 1842; the Keepsake for 1842; Willis's Poems, quarto London illustrated gilt; the Historical Annual 1842, Paris; the Picturesque Annual, 1842; the Forget Me Not, 1842; the London Friendships Offering, 1842; the Recreation, 1842; the English Helicon of the 19th Century; the London Christian Souvenir, 1842. 20 others, English and American, with a large assortment of books in rich bindings for presents. d25

NEW COMMON PLACE BOOK.—The Muemosynum intended to aid not only Students and Professional Men, but every other class of citizens in keeping a record of incidents, facts, &c., in such a manner that they may be recalled at pleasure, with an introduction showing its benefits and its manner of being kept, by John F. Ames, 4to. Just published; for sale by JAMES MUNROE & CO., 134 Washington st. dec 11

NEW BOOKS.—Man a Soul, by Rev. A. B. Muzzey; Count Segurs Narrative of Napoleons Expedition to Russia, 2 vols. Family Library; Fenelon's Lives of the Ancient Philosophers, 1 vol. Family Library; Joan of Arc, a Tale for the Young; Mrs. Hoffland's Farewell Tales; Paul Preston's Gymnasium; The Madison Papers, new edition, 4 vols. 8 vo.; Lockhart's Spanish Ballads, 1st American edition, 1 vol. 8vo; Egmont, a Tragedy from the German of Goethe, 18 mo; Lord Brougham's Miscellanies, 2 vols; Prof. Wilson's Miscellanies, 3 vols. 12 mo; The Divine Life, being suggestions to those who are about commencing a religious life, by Rev. William Law, with a preface by Rev. James F. Clarke, 18 mo; My Progress in Error, and recovery to Truth or a Tour through Universalism, Unitarianism and Skepticism, 12 mo; Papaic, a group of Poems touching that River with other Poems, by Flaccus 12 mo. For sale by
dec 18 J. MUNROE & Co., 134 Washington st.

FRENCH AND GERMAN SCHOOL BOOKS—Follen's German Grammar—Follen's German Reader and German Dramas, from Schiller and Goethe, by Chs. Follen—Surault's edition of Robotham's French Grammar—Collot's Levizac's French Grammar and Exercises—Collot's Key to the Exercises in the Grammar; Collot's Pronouncing French Reader, on a Plan of Pronunciation, New, Simple and Effective; and consisting of Selections from the best French Prose Writers and Poets—Collot's Interlinear French Reader, on Locke's Plan of Instruction, being a Key to 'Collot's Pronouncing French Reader'—Collot's French Dialogues and Phrases, with an English Translation, 4th edition—Collot's French Anecdotes and Questions, intended to be used with Collot's French Dialogues and Phrases, or separately, as a Reciting, Reading, and Question Book, 3d. edition—for sale at SIMPKINS'S, 21 Tremont Row. d4

GOOD BOOKS FOR PRESENTS.—Selections from the writings of Fenelon, with a memoir of his life—a new edition, enlarged; Man a Soul, or Inward and Experimental Religion; Alice Bradford or Experimental Religion; Greenwood's Lives of the Apostles; Ware's discourses on the offices and character of Jesus Christ; Brook's Daily Monitor; Selections from the works of Jeremy Taylor; Latimer's Sermons; Furness; Family Prayer Book.
Also, a good assortment of large and small Bibles, in elegant binding and type. For sale at
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THE DIVINE LIFE,—Being suggestions to those who are commencing a Religious Life. By the Rev Wm Law, with a preparatory notice by the American Editor—Contents—Christian Redemption—Faith—The Hidden Life—The Atonement—Imputed Righteousness —Election and Reprobation—the Religion of Reason—Religion of the Heart—The Christian Ministry &c, &c. This day published by JOSEPH DOWE, 22 Court st. dec 11

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LIVE WHILE YOU LIVE.—By the Rev. Thomas Griffith, A. M. (Engl nd.)
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Jonas on a Farm. Winter. By Abbott.
" " Farm. Summer. "
Poetry for Young Persons. By a Lady of Boston.
Which is the Wiser. By Mary Howitt.
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